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## BRIEF MEMOIR OF THE REV. JOSEPH LYMAN, D. D.

PASTOR OF THE CHURCH IN HATFIELD, MS.

JOSEPH LYMAN was the son of Jonathan and of Bethiah Lyman, of Lebanon, Ct., and was born April 14, 1749. Of his early years, we have no particular account. In the nineteenth year of his age, he was graduated at Yale College, where he sustained a high standing as a scholar.\* In 1770, he entered on his duties as Tutor in that seminary, being associated in the government, with the president, Dr. Daggett, with the professor of mathematics, Nehemiah Strong, and with Buckingham St. John, a tutor. In this office, he remained but one year. He was ordained on the 4th of March, 1772, pastor of the Congregational church in Hatfield, Ms., being, at that time, under 23 years of age.† In October following, he was united in marriage to Miss Hannah Huntington, of Lebanon, the place of his nativity, with whom he continued to live in much conjugal happiness till his death, a period of more than fifty-five years. Mrs. Lyman has since deceased. They were the parents of seven children, two of whom only survive.

Dr. Lyman early took a deep interest in all that concerned the welfare of his country. In the war of the Revolution, he was one of the most ardent patriots, embarking, with his whole soul, in what he conceived to be the cause, not alone of his country, but of the human race. In all periods of his subsequent life, he adhered firmly to those doctrines and measures, which he regarded as favorable to the true interests of the United States and of the world. Some persons thought that he felt too strongly on these topics, but none can doubt the sincerity of his motives and the integrity of his heart. He felt on these subjects, as he viewed them to be connected with the interests of infidelity, or of Evangelical truth, with the disorganization of society, or the establishment of order, virtue and happiness among the nations of the earth. We well remember

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\* The class of 1767, to which he belonged, is the last on the Yale Triennial Catalogue which is not numbered alphabetically. The whole number is 24. Among his classmates are several honored names. Samuel Wales, D. D., Professor of Divinity at Yale, John Trumbull, LL. D., A. A. S., Chief Justice of the Supreme Court of Connecticut, John Treadwell, LL. D., Governor of Connecticut, and the venerable Nathanael Emmons, D. D. of Franklin, Ms., who is the oldest graduate of Yale living, except the Rev. Isaac Lewis, D. D. of Greenwich, Ct.

† The predecessors of Dr. Lyman, at Hatfield, were the Rev. Messrs. Hope Atherton, who died in 1679, Nathanael Chauncy, 1685, William Williams, 1741, and Timothy Woodbridge, 1770. The year before Dr. Lyman's death, Rev. Jared B. Waterbury was ordained as colleague pastor. Mr. Waterbury is now settled in Hudson, N. Y. Rev. Levi Pratt, who died in Medford in 1837, was settled in Hatfield from 1830 to 1835. See *Am. Quart. Reg.* x. 262, 273.

his fervent discourses and impassioned thanksgivings on the final overthrow of Buonaparte.\*

He took a prominent part in the formation and support of a number of the more important benevolent institutions of the day. He was one of those individuals, with whom originated that plan of union among the Evangelical ministers of this Commonwealth, which resulted in the organization of the General Association of Massachusetts. The fourth meeting of this body was held at Hatfield in 1806. Dr. Lyman was moderator of the meetings in 1809, 1815, and 1818. He preached the annual sermon in 1818. Of the Hampshire Missionary Society, he was one of the warmest friends and most efficient patrons. From an early date, he was chairman of the committee of trustees, and in 1812, was chosen president of the society. "To his wisdom and perseverance, are to be attributed, in no small degree, the favor it has continued to enjoy with the Christian community and the great good effected by its instrumentality, not only in communicating the Gospel to the destitute settlements in our country, but in preparing the public mind for those higher movements of philanthropy, which, at the time of its formation, had scarcely commenced." †

When the American Board of Commissioners for Foreign Missions was formed, Dr. Lyman was constituted one of the original members; and, at the decease of Governor Treadwell, in the year 1823, he was appointed president of that body; to which office he was annually reëlected, till feeble health induced him to resign. His feelings were warmly interested in the objects of the Board; and he watched all its operations with the most affectionate interest. He was in the habit of reading the principal papers devoted to the circulation of religious intelligence, particularly the *Missionary Herald*; and, after he was too weak to read himself, this publication was read to him from beginning to end, as each successive number arrived. The Auxiliary Society for Foreign Missions of Northampton and the neighboring towns, and the Hampshire Education Society, acknowledged him as one of their earliest, warmest, and most influential benefactors. He was president of both; and of the latter, chairman of the directors, till 1826, when he was induced, by his growing age and infirmities, to tender his resignation.‡

His religious sentiments were the same which were embraced by our Puritan ancestors, and which have been recognized in the Confessions of Faith of most of the Protestant churches. He regarded an open denial of the doctrines of the Gospel as a sufficient ground for withholding fellowship from men of otherwise the fairest professions. He deeply lamented the doctrinal errors which have prevailed in some parts of our land, and rejoiced in the increasing triumphs of Evangelical truth. As a divine, he was able, and as a preacher, he was instructive, spiritual, and highly acceptable. If he had not at command all those graces of composition, in which some modern preachers excel, still his style of writing was simple,

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\* Two sermons, which he wrote on this occasion, were published.

† The Hampshire Missionary Society originally embraced the three counties of Hampshire, Franklin and Hampden. It was organized near the beginning of the present century, and labored, as an independent society, for many years, with great energy and success. Among its founders, and steadfast friends were Governor Strong of Northampton, Rev. R. S. Storrs of Longmeadow, Elisha Billings, Esq. of Conway, Rev. Enoch Hale of Wethampton, Rev. H. Lord of Williamsburgh, Rev. Dr. Lathrop of West Springfield, besides many among the living.

‡ The objects and plans of Education Societies had his most deliberate approbation, and the approbation of such a man is not to be undervalued, for his understanding was clear and searching, and his judgments remarkably independent of the opinions of others. As an instance of this, it may be mentioned, that he was *from the first* decidedly opposed to the projects of the American Jews' Society.



clear, and a good index of his practical and sound understanding. "Few of his brethren," remarks the Rev. Dr. Woodbridge, "were more generally admired than he was, for those talents which secured the attention of an auditory. Besides the advantages of a superior mind, his attitude was commanding, he had a clear and piercing voice, and an eye which kindled as he spoke." "In his person," continues the same writer, "Dr. Lyman was peculiarly dignified; and in his manners, though far from studied softness, he was paternal, affectionate and conciliatory. His countenance, when he was engaged in animated conversation, seemed to be illuminated; and his eye, which was, perhaps, his most remarkable feature, beamed with intelligence and feeling. It was the index of his understanding and heart. His mind was formed after no ordinary model. His Maker had originally impressed upon it the stamp of greatness. The idea of power was that which first seized you, as you contemplated his intellectual faculties, and especially, as you witnessed their development in the ardor of discussion. With the utmost kindness of disposition which you could not but love, he seemed made to awe and to command. He was as judicious as he was decided. He took comprehensive views of men and things; and often arrived at his happiest conclusions, by such rapid steps that his discernment seemed like intuition. He was perhaps equally familiar with practical details, and abstract principles. He was mighty in counsel; and on ecclesiastical questions, few have dissented from his opinions, without finding occasion afterwards, to acknowledge their error, and the superior wisdom of his views." \*

The great foundation of his character was *religious integrity*. He was remarkable for a prompt and frank avowal of his principles, and for a firm and consistent course of conduct. He was at the greatest possible remove from a temporizing, time-serving policy.† He accomplished nothing by finesse and management. He was above them. He sometimes felt indignant towards those who practised these low arts. He abhorred all meanness in action, word or thought. He was all he professed—warm and faithful in his offices of friendship, and untiring in kindness towards those who sought his counsel or aid. He was the steadfast friend of faithful ministers. He rejoiced in their success; he supported and comforted them in their troubles; he was not ready to take up evil reports against them; he would never seek his own popularity at the expense of their reputation. His house was the mansion of hospitality; and his heart was open, as well as his house, to all those whom he deemed worthy of his confidence.‡

"From his aversion to every thing that looked like boasting of his religion," remarks Dr. Woodbridge, "he was more reserved than we could have wished he had been, in disclosing to others those moral exercises, on which he grounded his hope of reconciliation to God through the atonement. To us, doubtless, it would have been gratifying to have heard from his lips, a full relation of the dealings of God with his soul. His error, if it were one, sprang from the excess of modesty and self-distrust. It was

\* The above sentences, in our opinion, do no more than justice to Dr. Lyman's intellectual character. We had the privilege of seeing him on various occasions,—participating in the innocent festivities of a wedding; on a journey to a college commencement; as the moderator of a clerical association; and as the moderator of one of the most interesting and important ecclesiastical councils, ever held in the western part of the State. On this occasion the most eminent legal counsel were employed on both sides. Among them were his son, the Hon. Jonathan H. Lyman, and the Hon. Isaac C. Bates. The concourse of spectators was, for several days, immense. In the midst of this exciting scene, Dr. Lyman presided with the utmost ease and dignity, his self-possession never forsaking him, and his sound judgment and tact never proving in fault.

† *Missionary Herald*, xxiv. 165.

‡ Dr. Woodbridge's Sermon, p. 15.

not because he deemed experimental religion unimportant, nor because he was not comforted by the hope he cherished of his personal piety, that he so generally avoided allusions, in conversation, to the state of his heart, and his prospects for another world. No one could have been more firmly convinced than he was, of the truth of the apostle's declaration, 'In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but a new creature.'"

Salvation by grace was to him a precious theme. He was a lover of good men. He prayed and labored for the salvation of the world. For fifty-six years, he maintained the truth without wavering, and secured by his exemplary and consistent deportment, the confidence, esteem and veneration of the Christian community. In his early days, he had witnessed the evil of extravagant zeal; and he did not wish to encounter them again. He might, perhaps, have been too apprehensive on this point. But it does not, therefore, follow that he was not a cordial friend to revivals of religion. Often did his heart exult, often was his eye suffused with tears, at intelligence of the prosperity of the Redeemer's kingdom.

His various trials he sustained with a resignation and firmness, which all may admire, but few would have equalled. When following to the grave his beloved and only son,\* in whose arms the aged parent had hoped to have breathed his last, his calmness and magnanimity appeared to be undisturbed. No murmur, no rebellious tear escaped him. With what manly and Christian serenity, did he meet that dreaded enemy—old age! Under the long and distressing disease,† which proved mortal to him—a disease which rendered his food nauseous, and which, frequently, produced agonizing pain, he never uttered a complaint. He continued to lead in the devotions of his family, till his strength was nearly exhausted; and when, by the advice of his physicians, he desisted from the service, he requested that the twenty-third Psalm might be read in his hearing, "The Lord is my shepherd, I shall not want." Before his mental powers had failed, he said enough to satisfy his friends, that while he renounced all dependence on his own doings, his hope was firmly built on Christ, the Rock of ages. Even in the wanderings of his mind, his thoughts seemed to dwell on subjects pertaining to the welfare of the church. He had lucid moments; and in one of these, when asked, if he could cast himself upon the all-sufficient grace of Christ, he replied, "What else can I do?" He seemed to feel satisfaction at the thought, that, though he should die, yet the church would live; and he spoke with tender emotion of the gracious care of God over him. His last effort at conversation was very interesting. Being raised in bed, he addressed his colleague with great solemnity, exhorting him to be faithful to the souls of men, and, while laboring for their salvation, to be much engaged in securing his own. When asked if the doctrines he had preached were the source of his hope and consolation, he answered in the affirmative. "Jesus Christ," it was observed to him, "is a foundation broad and deep," "yes," he replied, with a peculiar emphasis, "and HIGH ENOUGH." He was exhausted and could say no more. He languished a few days, and expired on Thursday, March 27, 1828. He had entered on the 57th year of his ministry, and had almost completed the 79th year of his age. The funeral solemnities were attended on the 31st of March. An excellent and highly impressive discourse was de-

\* The Hon. Jonathan Huntington Lyman, a distinguished lawyer of Northampton, a gentleman highly esteemed in all the relations of life, and who was cut off in the midst of his days, from a large circle of beloved and heart-stricken friends.

† A cancerous tumor in the mouth.

livered by the Rev. John Woodbridge, D. D. of Hadley,\* founded on 1 Peter, i. 24, 25, "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away, but the word of the Lord endureth forever."

Among the publications of Dr. Lyman were the following :

1. Election Sermon, 1787.
2. Sermon at the funeral of Rev. John Hubbard of Northfield, 1794.
3. Two occasional Sermons, 1804.
4. Sermon at the ordination of the Rev. Henry Lord, 1804.
5. Sermon at the Convention of Congregational Ministers, 1806.
6. Sermon at the opening of Hatfield Bridge, 1807.
7. Sermon at Charlestown, 1811.
8. Sermon at the interment of the Rev. S. Hopkins, D. D. of Hadley, 1811.
9. Two Sermons on the overthrow of the French in Russia, 1813.
10. Foreign Missionary Sermon, 1819.

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### THE MANNER IN WHICH MINISTERS MAY BRING THEIR OFFICE INTO DISREPUTE.

[By Rev. EDWIN HOLT, of Portsmouth, N. H.]

It will probably be admitted by all, that the Christian ministry does not command the general respect and veneration which it received in the days of our fathers. Possibly, there has been heretofore a disposition to overrate the sacred office. If, as some suppose, the respect paid by our ancestors to their spiritual guides, bordered on blind and superstitious homage, the present condition of things may be the consequent reaction of such veneration.

Should we investigate all the causes which lead to the degradation of the sacred office, we might discover that the prostration of the clerical character is to be traced in some degree to our congregations. Their fond indulgence, their disrelish of those qualities which lie at the foundation of ministerial eminence, and their demand for such services as consume the time and injure the habits of their pastors, might be found to have a disastrous influence. The ministry we might thus find to have depreciated because the people "love to have it so"—or, at least, use such means as lead to this result. We might next inquire how far the multiplication of sects has tended to lower the character of the ministry; and we should find that the tendency of all the harsh suspicions and injurious charges that have been so actively circulated, by varying sects, has been, to bring religion and its friends, especially its ministers, into contempt. We might next inquire, how far the same result is to be ascribed to the open enemies of godliness and the champions of delusive error and of demoralizing skepticism; and we should ascertain that a powerful agency is brought to bear, by this class, against an institution that opposes, more efficiently than any other, their favorite principles and their pernicious example.

But we may trace to another cause the low estimate which is placed upon the ministry. We, who fill the pastoral office, may be culpable, in no slight degree, for the contempt under which the ministry labors. It seemed to the

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\* Dr. Woodbridge is now pastor of a Congregational church in New Hartford, Ct. To the sermon of Dr. Woodbridge, we are indebted for most of the facts contained in the foregoing brief sketch.



apostle Paul not impossible that preachers might make themselves despicable: accordingly he addressed to Titus the charge "Let no man despise thee."

The injunction is not, "Let no man wrong thee." Ministers should not be surprised if they are wronged, since their efforts conflict, so decidedly, with the wishes and aims of the ungodly. Nor is the charge "Let no man oppose thee." Opposition may be expected while the kingdom of light and the kingdom of darkness contend for the mastery of the world. Nor is it said, "Let no man speak evil of thee." While evil-speaking shall continue to be a large share of common conversation, ministers may not hope to avoid misrepresentation and abuse. The charge is, "Let no man despise thee." But in what manner was Titus to elevate himself above contempt? Was he to set up extravagant pretensions, to assume the sceptre of ecclesiastical supremacy, to constitute himself one of the "lords over God's heritage," and to pronounce dissent from his opinions, among his Christian brethren, disloyalty to the Redeemer? Evidently, it was not the intention of Paul to commend such pitiful exhibitions of clerical despotism.

The obvious import of the charge to Titus was, that he should perform the various duties of the ministry with so much faithfulness and wisdom, that, though he might not himself escape detraction, opposition and abuse, his office might be elevated above contempt. Is there no need that such an admonition should be addressed to us?

That we may appropriate to ourselves, with the more benefit, the charge, "Let no man despise thee," it is proposed to specify some of the methods by which ministers bring their office into disrepute.

#### I. We may bring the ministry into disrepute by mental indolence.

We may preach often, we may write many sermons, and if the character of our ministry is to be tested by the number of our services, it may be highly respectable, and yet we may be the slaves of mental indolence. Amid all the profusion of our labors, the range of subjects to which we invite the attention of our hearers may be narrow, and the mode of discussion unvarying and dull. Our discourses may be the result of no careful study. They may be confined chiefly to topics with which we happen to be familiar. And these subjects may be discussed with but little variation of plan, of illustration, or of language. Our texts may be derived from all the books of the Bible, but our discussion may easily slide into the deep ruts of the old familiar track. A stereotype mode of discussion may be used on every occasion, and thus a tiresome sameness may be imprinted on all our performances. The style of our discourses, whether written or unwritten, we may make plain and simple to a fault, in our convenient care to avoid "the enticing words of man's wisdom." Instead of clothing our thoughts in language of delightful freshness, of graceful propriety, and of great power, we may be so indolent as to seize upon the most ordinary expressions, and may thus degrade the doctrines of the Bible by a dress, not only simple, as it ought to be, but also slovenly and mean. Meretricious ornaments of style we know to be discountenanced by rhetorical taste as well as by Christian propriety, and our indolence may make this the plea for the want of such imagery as would give life and power to our sermons. We may feel, ourselves, the force of the rich and varied forms of illustration with which the Great Teacher and his apostles won the attention of listening thousands, and still we may persist in using a style of leaden dulness and soporific monotony. We may thus discourage from attendance, at our churches, hearers who are not sufficiently hungry for the bread of life to receive it gladly—howsoever it be served up. We may find their places in the sanctuary unoccupied. If they do not shun entirely the house of prayer, they prefer to our tiresome ministrations, either the glow of excitement which characterizes the worship of some more illiterate sect—or the refinement and thought and zeal of those who teach delusive errors with skill and power. We may console ourselves with the belief that our faithfulness in the pulpit, our reiteration of the unpalatable doctrines of the cross, has placed them beyond the pale of our ministerial influence—when in reality it is our indolence that has driven them

to seek elsewhere instructions more skilfully imparted and more fitted to gain attention.

Mental sloth, while it thus narrows the range of our subjects and restricts us to a dry and unimpressive mode of discussion, may claim the merit of devout reliance upon the inherent power of divine truth. We may entertain no doubt that the doctrines of the Bible will accomplish all their results. The question whether those doctrines have been exhibited with sufficient clearness and skill, by "a workman—rightly dividing the word of truth," may seem to us a question that savors more of carnal than of spiritual wisdom. Our firm conviction is that the Word of God "shall not return unto him void"—"the truth is great and it shall prevail." And while we rest upon this hope with wonderful composure, our drowsy indolence may prevent those intellectual efforts, without which our sermons may gain no hold upon the attention of our hearers—without which the truth and the mind are never brought into contact.

Perhaps it is mental indolence that leads to the frequent discussion of controverted topics. It is sometimes easier to assail doctrines which none of our people entertain, than to inculcate truths which they ought to learn—to lash, with a whip of scorpions, the errors and follies of men whom we never saw, than to show our people their own sins—to denounce the principles of others, than to preach the gospel with ability and success.

Mental indolence may reconcile us to a sentiment, somewhat prevalent, that a few books can supply the intellectual wants of a minister.

We have heard so much about the "man of one book," that some ministers are strangely satisfied with the most limited range of reading. Perhaps some are reconciled to the neglect of books by the same syllogism which relieved the conscience of the Saracen invader of Egypt, when he destroyed the library of Alexandria, the most magnificent collection of literary wealth then in existence. 'The books either contain what is to be found in the Koran, or they do not. If they do not contain what is included in the Koran, they ought not to be spared, and if they do, they are superfluous.' Do none by a similar process of reasoning persuade themselves that all books besides the Bible are somewhat superfluous, and thus arrive at a conclusion which must be any thing but unwelcome to an indolent mind? We may thus persuade ourselves, if not to destroy, at least to dispense with treasures of theological knowledge, which for centuries past men of God have stored away for the benefit of their posterity. Possibly our indolence may reconcile us to the neglect of books for another reason. We may make the marvellous discovery that it will be a sort of fraud to avail ourselves of the light of others' wisdom in exploring the depths of inspired truth. Honesty and independence, it is alleged, requires us to commence the search with our own unaided resources, dispensing with the thoughts and researches of others, because we can think and make researches for ourselves. And if we should give ourselves up to the guidance of this sentiment, we should imitate the sagacity of the builder who discards the improvements of modern mechanism, and begins to build a house with the primitive implements of the savage—fire and an axe of stone. Such a builder may construct a rude hut, but he must not complain if other men prefer the well framed and finished house, with all the conveniences and ornaments which modern skill supplies, to his clumsy fabric. And we must not wonder if our discourses, made up, with honest and independent indolence, from our own meagre reflections upon the Bible, are not preferred to the discourses of those who avail themselves of all the light of sacred literature, and commune studiously with the affluent minds that have been in other ages the ornaments of the Christian church.

Perhaps also mental indolence may make us more industrious than we should otherwise be in attending public religious meetings. We may leave important duties unperformed, to be present at every clerical convocation—every religious anniversary—every convention of the friends of any good institution. It is easier to expend our time in bustling efforts to repair to every public meeting within accessible distances, than to perform at home the duties of the pastoral office.

The same evil habit may make us loiterers at home. In compliance with the



kind but unwise desires of our people, we may expend our energies in making social visits at their houses, when neither their spiritual state, nor the pressure of affliction renders such frequent visits necessary. We may thus ramble from house to house, devoting to ordinary conversation the precious hours that should be consecrated to study. We may waste in a sort of religious gossiping the time that should be industriously spent in the elaboration of instructive discourses—in the preparation of such appeals as would pierce the hearts of our hearers.

Perhaps also, we may trace to mental indolence in part the frequent removal of ministers from place to place. Make as liberal allowance as we may for the capricious humors of the people; their gross violation of contract in withholding, in many instances, a part of the promised support—their readiness to leave the pastor who has worn himself out in their service to make what provision he can for his own subsistence when he can no longer serve them acceptably—still must we not trace at least some of the removals of ministers to mental inactivity? While the spur of exciting novelty is felt, and while the scanty stock of resources gleaned in a shortened preparatory course holds out, the duties of the sacred office are performed by some with credit. But they do not remember that the excitement of novelty will at length cease to stimulate, and that the reservoir of early study is not inexhaustible. They are not careful to supply the weekly drain by a fresh stock. The expenditure goes on rapidly, while the work of re-production is neglected. At last the inevitable result follows. Mental bankruptcy succeeds mental indolence. The preacher loses his influence by the reiteration of old thoughts and by the unprofitable character of discourses which are produced without thought. The people lament that the instructions of the pulpit have become vapid and tiresome. They may be so undiscerning as not to perceive why it is—but they know the fact that the services of their pastor have become uninteresting. They begin to suspect that the connection between themselves and their minister is not to be a happy one. The pastor, on his part, apprehends that his usefulness in his present station is at an end. It is the will of Providence, he imagines, that he should commence a series of removals woful to his own ministry and to all the parishes among which he may make a temporary sojourn. Would he learn the will of Providence by more careful inquiry, he might discover it to be his duty to become an industrious student—and by the usefulness of his ministrations, to recover the alienated affections of his parish, to make full proof of his ministry in a field which he has scarcely begun to cultivate.

Mental inactivity in various ways tends to bring our office into disrepute. The complaint is sometimes made by intelligent laymen, and by those, too, who respect and love religion, that there is a deplorable waste of mind in our profession as well as in others. Is there not some ground for this complaint? Ought we not to attempt more than merely to satisfy the desires of our most illiterate hearers—by a plain inculcation of doctrines which their piety will ever make welcome in any dress? Is it not right that we should expend whatever intellectual powers the Lord has given us, in the exposition of divine truth? Shall unsanctified genius bestow upon its favorite studies the most intense application and elaborate sketches of touching pathos and of thrilling power? Shall the appeals made thus to the passions and interests of men move and electrify the public mind? And shall the intellect that has been consecrated to the noblest of all earthly pursuits, that of saving the souls of men by the gospel ministry, never be urged beyond mere common-place exertions? Shall we be thus outstripped in the race of intellectual exertion, when the themes to which our studies are given if they were not belittled and shorn of their glory by our unskilful presentation, would be sufficient to eclipse the most splendid themes of unsanctified literature, would command the notice and admiration even of a depraved world?—If the thousands of discourses that are addressed to our congregations on each returning Sabbath were the results of sufficiently industrious and consecrated study—if they were the glowing, powerful and attractive exhibitions of divine truth which sanctified intellect can produce, the pulpit would make its voice heard and felt in the remotest corners of the land—



its appeals would make an impression which all the cares and vanities of worldly life could not efface, and its power would be acknowledged by all the admirers of intellectual greatness; and the conversion of multitudes, who are not moved by our feeble exertions, would show that the ministry is not to be despised—that the sacred office is not a mere stupefying treadmill for the human intellect.

It is true that divine sovereignty often blesses the humblest instrumentality, and sometimes brings down into submission a boasting Goliath by the simple sling of the youthful preacher; but it is also true that God has preëminently honored the agency of those who have brought to the work of the ministry minds of great vigor and cultivation, and habits of skill and industry. Paul, though abundant in other labors, studied and wrote with indefatigable diligence. Upon Timothy he urged the same close application to study. Calvin was, in this respect, not unlike the Apostle to the Gentiles. This great man, than whom no one was ever more laborious in the lecture room and the pulpit—whom Scaliger pronounced the most learned man of Europe—ever felt that a minister of the gospel must be an industrious student. When urged by Farel to stop at Geneva, instead of proceeding, as he proposed, to Basle, his reply was, "I must study." And when, on his death-bed, some would have dissuaded him from mental application, he replied, "Vultisne me otiosum a Domino apprehendi?" Have not the most successful ministers usually been men of great mental activity? Baxter, whom no one will accuse of exalting mental improvement at the expense of other qualities necessary in a minister, exclaims, "O what abundance of things are there that a minister should understand; and what a great defect is it to be ignorant of them; and how much shall we miss such knowledge in our work! Many ministers study only to compose their sermons and very little more, when there are so many books to be read and so many matters that we should not be unacquainted with. Nay, in the study of our sermons we are too negligent, gathering only a few naked heads, and not considering of the most forcible expressions by which we should set them home to men's hearts. We must study how to convince and get within men, and how to bring each truth to the quick."

If we would obey the exhortation "Let no man despise thee," we must beware of mental indolence.

## II. We may bring the ministry into disrepute by deficiency of piety.

It was the exhortation of Paul to Timothy, "Thou, therefore, my son, be strong in the grace that is in Christ Jesus." He was expected to be not only a possessor of divine grace, but also strong in that grace. An ordinary standard of piety, if it can suffice for the exigencies of private life, will not meet the demands of the ministry. Without that strength which Timothy was urged to acquire, we cannot perform, reputably, the duties of the sacred office.

Piety of a superior order is necessary to save us from dishonoring our office by erroneous or indistinct views of the gospel. Sometimes the adoption of erroneous views may be traced to deficient piety. The more cordial our devotion to the Redeemer is, the more unlikely are we to become blind leaders of the blind, and thus to disgrace our calling. The nearer we approach to God in habits of holy communion, the more accurate will be our perceptions of his character and works, the more assimilated will our thoughts and opinions become to those of the Eternal Mind. Thus we avail ourselves of the best position in which to view the doctrines of inspiration. The farther we depart from God, the more we expose ourselves to the influence of error; the more remote we are from the great orb of light, the more dim must all our views become. We may, with deficient piety, "hold fast the form of sound words," but it will be with such indistinct and unimpressive conceptions, as will unnerve our ministrations and impair their character. It is Coleridge's well known aphorism, "An hour of solitude passed in sincere and earnest prayer, or the conflict with and conquest over a single passion or subtle bosom sin, will teach us more of thought, will more effectually awaken the faculty and form the habit of reflection, than a year's study in the schools without them." If this be true,

deficient piety tends directly to impair the power and influence of the ministry. Luther was wont to say that he sometimes got more knowledge by prayer than by the study and labor of many hours.

Elevated piety is necessary to save us from dishonoring our ministry by formal services. It is the remark of the judicious Hooker, that the intention of rendering due glory to God, is "as discernible in a preacher, as a natural from an artificial beauty." Every one can discriminate between the painted cheek and the glow of youthful bloom—between the forced smile and the expression of unaffected kindness—between natural brilliancy and the momentary gleam that lights up an eye usually dull and unexpressive. We admire the human countenance in its unfaded loveliness—we cannot but despise the artificial imitation of that loveliness. Equally obvious is the distinction between the ministry that is made worthy of admiration by the indwelling soul of ardent piety, and that which is not pervaded by such a spirit. Men cannot respect the languid utterance of those great and glorious truths which we commend to their notice. They cannot venerate our office, when we discharge our duties like mere automata—whose motions may be traced entirely to the springs and pulleys of professional decorum. They expect that men of God will evince in the ministrations of the pulpit the high impulse of devoted piety.

Imperfect piety dishonors our ministry also by leaving us unfortified against the assaults of temptation. The standard bearers of Immanuel's army occupy a position of dangerous prominence. They are peculiarly exposed to the assaults of the great tempter. It was the charge of a king of Syria to his two-and-thirty captains on the eve of a battle, "Fight neither with small nor great, save only with the king of Israel." And Ahab was slain. So also the "God of this world," in his conflict with the Sacramental Host, directs his efforts, with peculiar care, against the ministry. And sometimes he is too successful. The leader is unprepared for the conflict; the panoply of Christian defence has not been girded on; Satan gains a victory; the banner which should have waved aloft to encourage the soldiers of the cross, trails foully in the dust; the fallen leader disappoints the hopes of all, and a shout of fiendish exultation goes up from the watchful ranks of the enemy. Let the flagrant immorality, which has sometimes destroyed the usefulness of ministers, declare how necessary deep toned piety is to save us from dishonoring the sacred office. Let it teach us that uncommon devotion to the Lord is the only sure defence against the uncommon assaults which the conspicuousness of our position invites. In the days of Malachi, there were priests against whom the Lord uttered a heavy charge and a severe doom. "Ye are departed out of the way, ye have caused many to stumble at the law, ye have corrupted the covenant of Levi"—"therefore have I also made you contemptible and base before all the people."

Acrimonious contentions, the fruit of deficient piety, may bring dishonor upon our ministry. The unhappy dissensions which agitate the church, are in a great measure fomented, if not commenced, by ministers of the gospel. Doubtless, in some instances, these storms are necessary to purify the moral atmosphere; they may be the unavoidable results of collision between truth and error, light and darkness, holiness and sin. Is there, however, no reason to fear that unhallowed aims and feelings have something to do with these raging contests? "Only by pride cometh contention," is a sentiment which stands unexpunged on the inspired page.

Heretofore the love of power has gained a dangerous influence over some who have worn the garb of the Christian priesthood. Jeremy Taylor refers thus to examples of this kind in the earlier ages of the church. "Thebulis created great disturbances in the church because he could not obtain the bishopric of Jerusalem."—"Tertullian turned Montanist, in discontent for missing the bishopric of Carthage after Agrippinus, and so did Montanus himself for the same discontent."—"Novatus would have been bishop of Rome, Donatus of Carthage, Arius of Alexandria, Acrius of Sebastia, but they all missed and therefore all of them vexed Christendom."\* If, among us, there are no

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\* Liberty of Prophesying, sec. xiii.



bishoprics to prove a lure to clerical ambition, there are yet stations of influence which may be sought, as the mitre and crosier have been, with unholy aims. Are we sure that none of the denunciations which are now dealt out so liberally by some against all who cannot conscientiously see with their eyes—may be traced to that fruitful source of discord and trouble in the church of Christ—a love of domination? Would not more devoted piety in the ministry go far to extinguish the flames of excitement in the church? Would it not lead those who seem ready “to bite and devour one another” in their contentions about principles and measures respecting which they cannot agree, to unite with paternal attachment in a work in which they can agree, that of winning souls to Christ?

Sometimes defective piety leads to other evils, by which the reputation of the ministry is impaired. It leaves the soul unsustained amid the trials and conflicts incident to the pastoral office, and thus unnerves our energies and reduces to a state of disreputable imbecility. It is our lot to meet with discouragements and perplexities which infirm piety cannot sustain. We must endure the indignities which the revilers of religion love to heap upon the sacred office. Added to these are the annoyances inflicted by evil doers when our plans of usefulness disturb their repose or abridge their unrighteous gains. At the same time the ordinary ills of life press upon the families of ministers. Our habitations are marked by no token of divine favor to exempt the inmates from sickness and from death. And the various trials of our lot are aggravated by the pressure of difficulties unknown to those who enjoy the benefits of an ample income. Others can look forward to the time when they shall enjoy the fruits of industrious toil in advanced age. The rapid increase of their property holds out the encouragement that after their decease, their children shall not be left destitute of a home. Usually the minister is cheered by no such prospect. “To lay up treasures on earth” would be to paralyze all his labors. Uncheered poverty is the only inheritance he can expect to bequeath to his offspring. The prospect that awaits his family, whenever death or disease may lay him aside, is a dark and gloomy picture on which he dare not dwell. Sometimes it is his heaviest affliction to find his usefulness in the ministry systematically thwarted by brethren who seek to force him into measures, in his view hurtful to the cause of Christ—by deliberate assaults upon his standing and influence.

Who is sufficient for these things? Under these scorching trials a languid piety will droop and wither. The minister who is not sustained by abundant grace, will perform with unseemly dejection and hurtful inefficiency the duties of his office. The unreflecting will complain that he is only an indolent drone, when they witness the languor and tameness of the services which he performs while his heart is crushed beneath a mountain load of unseen burdens. We need deep toned piety to save us from sinking into that dejection which will dishonor while it enfeebles our ministry. We need to keep in view, under all the discouragements of our office, the rebuke addressed to the mourning prophet, “Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them.”

Without eminent piety we shall not accomplish the object of the ministry, and our unsuccessfulness will be a reproach upon our office. Unless enlightened by communion with God, we shall fail to observe important opportunities of usefulness which ardent piety would soon discover in our fields of labor. Unless emboldened by a strong faith, we shall shrink from services which may be of indispensable importance. Unless guided by the light of a holy zeal, we may attempt services which are out of season or beyond our strength; we may be hurried on by an untimely ardor, and may receive the rebuke which was addressed to the unfaithful Israelites, when they insisted upon marching into Canaan, when they were ordered back to the wilderness. “Go not up,” was the warning, “for the Lord is not among you, that ye be not smitten before your enemies.” If we assail, without the requisite devotion to God, the hosts of iniquity, they may resist with scorn and triumph as the



demons did over whom the disciples of the Saviour attempted to exercise authority; or, like the exorcists, who attempted to imitate the devout apostles, we may receive the reply of insolent resistance, "Jesus I know, and Paul I know, but who are ye?" or, like the priests of Baal, we may make frantic exertions, and call upon our God with incessant outcries, and gash ourselves in proof of our importunity, and no token of divine approbation will descend upon our misguided efforts.

Of the labors of that man who cultivates daily communion with God, it may be said with some limitations, "Whatsoever he doeth shall prosper." He is at least more successful than other men. He may say with the prophet, "Truly I am full of power by the Spirit of the Lord." His very presence does good.

"When one, who holds communion with the skies,  
Has filled his urn where these pure waters rise,  
And once more mingles with us meaner things,  
'Tis e'en as if an angel shook his wings;  
Immortal fragrance fills the circuit wide,  
That tells us whence his treasures are supplied."

If we would not bring our ministry into contempt, we must live near to God. "If," says Jeremy Taylor, addressing ministers, "if, of every one of the Christian congregation, God expects a holiness that mingles with no unclean thing; if he accepts none of the people unless they have within them the conjugation of the Christian graces; if he hath made them lights in the world and salt of the earth, to enlighten others with their good example, and to teach them and invite them by holy discourses and wise counsels, what is it, think ye, or with what words is it possible to express what God requires of you? *They* are to be examples of good life to one another; but you are to be examples even of the examples themselves." The position of the minister is too conspicuous to prevent a full exposure of the evils of deficient piety. We cannot conceal the pride, the selfish regard to personal wishes and interests, the neglect of the spiritual welfare of the flock, the disturbing agency of unsanctified passions on the counsels of the church, the multiplied evils which usually spring up in a ministry not blessed with the conservative influence of exalted piety. If we would obey the charge "Let no man despise thee," we must not be satisfied with a low standard of religion.

III. We may bring the ministry into disrepute by seeking the salvation of our fellow men with insufficient zeal.

To devout communion with God, we may be no strangers, and yet we may not make those vigorous exertions on which the success of the ministry greatly depends. Our discourses may be full of spiritual interest, and our life may be unstained by any blot, and yet we may not accomplish the great design of our office. An intense absorbing zeal, a readiness to seek the salvation of others at any sacrifice of personal ease, may be wanting, and the absence of this trait may impair seriously the success and character of our ministry. It was the injunction of Paul to Timothy, "Neglect not the gift that is in thee,"—"I charge thee before God and the Lord Jesus Christ who shall judge the quick and the dead at his appearing, and his kingdom; preach the word; be instant in season, out of season." "Stir up the gift of God that is in thee." The same apostle describes the duty of all ministers when he says, "They watch for your souls as they that must give account." Sleepless solicitude is here expressed. Faithful ministers appreciate the intense meaning of the expression here used. Some have felt literally sleepless anxiety on this subject. It is said of Mr. Brown, of Haddington, that he was often deprived of a night's rest by his concern for the spiritual welfare of his people.\* Is it not incumbent upon all who assume the pastoral office, to "watch" for the salvation of their people with wakeful and active zeal? "We will give ourselves continually to prayer and to the ministry of the word," was the language of devoted apostles. Is not a similar zeal required of us, and as far as we are deficient do we not lower the reputation of the ministry?

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\* Bridges on the Ministry, vol. 2, p. 263.

It is said of Napoleon, "that he never went into any town or city or country new to him, but immediately he was examining and considering where would be the best place for a castle or a camp, for an ambush or an attack, for the means of defence or annoyance." His ruling passion was thus developed. The ruling passion of the minister of Jesus—zeal for the salvation of men—is expected to develop itself in the same manner on every occasion. A preacher without zeal for the salvation of his fellow sinners! Men as soon expect to see a soldier without his uniform. Just in proportion as we are not on the alert to press the message of the gospel on our fellow men—in public and in private—do we bring our office into disrepute. It was the remark of a living minister to younger brethren, "Remember that every opportunity to preach Christ, neglected, may be the loss of a soul for which Christ died."

Massilon, reproving want of zeal among preachers of the gospel, exclaims, "Are we to believe that God wishes to destroy all the sinners to whom he has sent us?—that his mercy, in sending us, in intrusting to us the same ministry which was committed to the first disciples, had no design to commission us as the instruments and ministers of salvation to them?—and that he consents to our remaining in a barbarous tranquillity, waiting until he shall consummate their reprobation and complete against them the judgments of wrath and vengeance?"

In proportion as we are cold and unmoved when we urge the invitations of heaven, do we dishonor the ministry. Such was the intense concern of Shepard, of Cambridge, for the salvation of his hearers, that he seldom "preached a sermon but some of his congregation cried out in agony, What shall I do to be saved?" It is when ministers evince uniformly an enlightened zeal for the salvation of men—when they make thus "full proof" of their "ministry," on all occasions, that their office is preëminently honored.

IV. We may bring the ministry into disrepute by the want of sound discretion.

Far be it from the preacher of the gospel to govern his conduct by the fluctuating rules of a base expediency. The laws of the Saviour are his only guide. A temporizing spirit, if it may gain the commendation of a party, at times, and only for a time, must secure at last the permanent contempt of all. There is however a commendable discretion which is not only permitted, but even enjoined by the Head of the church. To be "wise as serpents" is to comply with the Saviour's exhortation. Paul expressed the conviction that God had given to himself and his fellow laborers "the spirit of love, of power, and of a sound mind." Under the guidance of a sound mind, the apostles advanced with caution yet with courage in their enterprise of surpassing difficulty. They were not infallible, they did not please all men, they did not please all of their fellow disciples; but, by the exercise of Christian prudence, they avoided many embarrassments into which they would have been plunged by a blind, impetuous zeal.

Does the want of their sound discretion bring no needless reproach upon the ministry in our times?

In various ways may the lack of wise discernment hinder our usefulness and impair the reputation of the ministry.

It may lead us to expend our time unduly upon studies of little or no value. It is true there are scarcely any branches of knowledge that may not be made subservient to the pulpit. Still it is obvious that there are some which have but a remote connection with a minister's usefulness, and if to them undue attention be given, our success is proportionably hindered. We may be strongly tempted to leave the toils of intellectual effort on which the fruitfulness of our ministry so much depends; fascinated by the gay flowers and sweet fragrance of the arbors of literature, we may waste our time in pleasing reveries and unproductive musings. Our minds may loll in indolent repose, or waste their energies upon the lighter pursuits of literature. Learned trifling may become our most serious employment.

Or our taste for investigation may draw us into the labyrinths of bewildering

speculation. While we seek in vain to penetrate beyond the boundaries of knowledge, and lose ourselves in the mazes of conjecture, we neglect to treasure up those stores of sacred learning which would give a high value to our ministry. Our sermons may be tinged with our speculations; and instead of feeding the hungering people with sacred knowledge, we may serve up the unwholesome crudities of our own speculations. The impalpable theories of some philosophical sect, or the devious vagaries of some favorite school in theology, rather than the simple doctrines of the cross, may be the burden of our ministry.

Or we may give to some valuable branch of sacred study, a disproportionate share of attention. We may puzzle our people with the meaning of Greek particles, or with frequent emendations of Scripture, or we may dwell at undue length upon Jewish or Christian antiquities. Fuller refers to a clergyman "who would use up more time in addressing his country congregation upon the form and dimensions of an oriental tea kettle than upon the way of salvation."\*

There is one sort of busy trifling (if the expression may be allowed) to which we are peculiarly exposed—it is the perusal of a great variety of periodical publications. Should we read but a moiety of the circulars, the newspapers and pamphlets of various descriptions, which it is said we ought to read, and enlist our hearts in only a part of the warring schemes of doctrine and systems of measures, each urged upon our notice with as much zeal as if it were the hinge on which the salvation of the world is to turn, we could find no time for the appropriate studies of the ministry. It is easier to while away the hours of mental labor over the exciting columns of a religious newspaper, than to prepare such exhibitions of saving truth as shall move the consciences of men. To the various solicitations by which we are thus tempted to neglect our more important studies, a sound mind will reply with Nehemiah, "I am doing a great work so that I cannot come down. Why should the work cease while I come down to you?"

We need sound discretion also to preserve us from such undue zeal in behalf of any plan of usefulness as would unfit us for the discharge of a pastor's duty to the souls of his people. In these days, a part of an ancient prophecy seems to be fulfilled. "Many run to and fro," whether the remaining part is also fulfilled is not equally clear, "knowledge shall be increased." We are called upon to take an active interest in a variety of plans of alleged usefulness. If we might be allowed to give to each of the whole score an appropriate share of our attention, we might perhaps prosecute our main work and seek the salvation of our people. But some of these claimants will not be satisfied with any thing short of the very highest place in the regards of a minister. The modest pretension of each is that "this is by far the most important subject now demanding the attention of the church." We need in such cases the guidance of sound discretion—that wisdom which God has promised to give liberally to them that ask. While angry contentions are kept up respecting the merits of some of the distant outposts of the Christian cause, we need to be under the influence of "a sound mind," lest we forget to defend the assailed citadel itself—lest, while some dispute whether the frontier stations are, each, the head-quarters of the Christian host—we do not leave the central station—the strong hold of all our hopes and the palladium of truth to fall into the hands of besieging enemies. We need sound discretion to detect the devices of the great adversary, who when he cannot route the Christian host, seeks to involve the hated forces in hurtful and debilitating contentions—who will divide and annoy when he cannot conquer.

The Lord deliver us from acrimonious contentions respecting the way to do good, when there are so many demands for the united exertions of all who love the Saviour.

By failing to exercise sound discretion, we may waste the energies of the pulpit upon unsuitable or even hurtful subjects of instruction. We may deem it our duty to defend the truth, but we may do it so unskillfully as to defeat our own purpose. Robert Hall observes, that "an excellent man was so impressed

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\* See his Life by Morris, p. 71.



with the doctrine of the divinity of Christ, that he made it the constant topic of his ministry: every sermon he preached was crowded with proofs or answers to objections relating to this important subject: and the result was that most of his hearers became Arians and Socinians." It may seem to us necessary to assail false doctrines in the pulpit, when they are already on the wane and may need to be opposed only by a more holy example in the friends of truth, to give them a death blow. And we may advance to the assault with great ferocity and make unguarded thrusts, and find when we have retired from the field that our unseasonable and spasmodic violence has actually aided the cause of error.

We may fall into various mistakes in our preaching. It may be chiefly of a more practical cast and hortatory style, and our people, not made stable by systematic instruction, may be "carried about by every wind of doctrine." Or we may preach only upon doctrinal subjects, and in our zeal to make our hearers "sound in the faith," we may find in them the undesirable character which is described thus by the pen of Robert Hall, as the character which hearers may contract under such ministrations. "Proud, bigoted, disputatious, careless of virtue, tenacious of subtleties, their religion evaporates in opinion, and their supposed conversion is nothing more than an exchange of the vices of the brute for those of the speculator in theological difficulties."

We may preach upon the various topics of Christian instruction, but without suitable reference to the wants of our people, and may thus be as wise as the physician who should prepare for his patients a compound of all the medicines in his office, and administer, without discrimination, a dose to every patient. Or we may be too elaborate in the preparation and adornment of our discourses, and thus deserve the rebuke which Bates confers upon those who aim only to write sermons of rare beauty. He compares their conduct to that of Nero, when he sent his galleys to Egypt, the granary of the world, in quest of sand for his wrestlers, at a time when Rome was starving with famine.

Without the sound mind, which the apostle describes, we may magnify unduly the unessential points on which good men differ. Thus may we gratify the great deceiver, by unhallowed contentions about matters of trivial importance. In a former century, the Greek and Latin churches could not agree upon the day which should be observed as Easter. The Latins excommunicated the Greeks because they would not agree with them in the designation of the day. Is no similar over-valuation of trifling points to be witnessed now? Are none ready to unchurch their brethren with the same disgraceful zeal?

But these remarks must not be extended beyond all reasonable limits. As we have seen—by mental indolence, by deficient piety, by insufficient zeal, and by the lack of sound discretion—may we bring our ministry into disrepute; so the want of moral courage might have been mentioned, had the time permitted, as another specification. European visitors and some American editors have expressed their views freely upon this subject. It is the statement of an English writer, whose opinions are of some weight on both sides of the Atlantic—"The American clergy are the most backward and timid class in the society in which they live, the least informed with true knowledge, the least efficient in virtuous action."\* If these charges are made by an enemy—we may remember that it is lawful to learn even from a foe. While we repel these charges as the effusions of ignorance, or the misrepresentations of malice, let the reproach thus publicly thrown upon our office lead us to inquire if we are not deficient in that moral courage which can urge the minister forward in the path of duty, though friend and foe obstruct his path—though he be so unfortunate as to be denounced even by good men, because he obeys the teaching of conscience and of God.

Other specifications might be added—and it would be seen that there is too much truth in the remark of Campbell, of Aberdeen, "In ninety-nine cases out of a hundred, if a pastor is despised, he has himself to blame."

Allow me, with these remarks, to commend to your regards, and to my own, the inspired exhortation, "Let no man despise thee." The Christian church

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\* See North American Review, Oct. 1837, p. 442.

we regard as the palladium of our country; but the ministry is the palladium of the church. To cherish reputation only for its own sake, would be to ruin our usefulness and displease our Master. Yet on some accounts it may be a duty to cherish our reputation with sacred care. Upon the preservation of our good name, the interests of Zion and the welfare of our fellow men may, in some degree, depend. We may therefore be deeply solicitous to preserve untarnished the honor of the ministry. Our good name is a sort of moral capital which we are required to husband with jealous care. At present our office is assailed from various quarters. This is an affliction, which for some wise purpose the Lord has allowed to fall upon the ministry. To the outrages of enmity we may oppose only Christian forbearance and that "well doing" which can "put to silence the ignorance of foolish men." We are bound, however, by the most weighty considerations, to see to it that we do not by our own misconduct, or our own neglect, bring reproach upon the sacred office. "Let no man despise thee," is a charge which, at such a time as this, should be ever before our eyes. If the ministry is to be still more violently and openly assailed, if the storm of opposition is to beat upon us with so much violence as to drive us from our work, and if, with the prostration of our office, the interests of religion are to sink—if error, infidelity and vice are thus to gain their desired triumph, and hold a jubilee upon the ruins of our Zion, let no minister aid this work of devastation by helping to bring the sacred office into contempt. Among the hands of aliens, lifted against the citadel of all our hopes, let the hand of no misguided brother in the ministry be found. Let the motley host of enraged assailants, as they rush forward to the onset, receive no shout of encouragement from any man within our own camp. Let none cheer thus the enemies of Zion, lest, when it is too late, they discover, that they have gained by coöperation with powers of darkness only, the sad privilege of being the last to perish.

But we trust these admonitions will be found unnecessary, and that every consecrated hand will be lifted for the rescue of our office from contempt and danger. Should we set before ourselves, daily, the inspired charge, "Let no man despise thee," our ministry will prove an invaluable blessing to the Redeemer's cause. The Lord of Hosts will be with us, the God of Jacob will be our refuge. Then the church of Christ "will look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Let the decision of the devoted Herbert be our decision. "Though the iniquity of the times has made the sacred name of priest contemptible, yet I will labor to make it honorable, by consecrating all my learning and all my poor abilities to advance the glory of that God who gave them."

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### ACCOUNT OF THE GEORGIA HISTORICAL SOCIETY.

[Prepared by WILLIAM B. STEVENS, M. D., Recording Secretary.]

THE necessity of some historical institution had long been felt by literary men, but no regular effort had ever been made for its establishment. The splendid Autographical Collection of I. K. Tefft, Esq. together with the many valuable documents in his possession pertaining to the colonial and revolutionary history of Georgia, suggested the importance of such a society, and it was immediately determined by Mr. Tefft, and the Recording Secretary, to proceed without delay in its formation. This measure was first decided on towards the close of April, 1839, and at the suggestion of Mr. Tefft, the latter endeavored to prepare the way and awaken attention to the subject by two articles on this topic which appeared in the Savannah Georgian of May following. These individuals were now joined by a third, Richard D. Arnold, M. D., and after many conferences as to the best method of procedure they resolved to

address the following Circular to a few gentlemen whom they thought would be interested in their design.

“Savannah, May 22, 1839.

“DEAR SIR,—You are respectfully requested to attend a meeting to be held at the Savannah Library Society's Room, on Friday evening next, at 8 o'clock, for the purpose of devising measures to organize a Georgia Historical Society. As an efficient beginning is of the utmost importance, you are earnestly desired to be present if compatible with your engagements. An answer addressed to either of the undersigned would oblige, yours, &c. I. K. Tefft, R. D. Arnold, Wm. B. Stevens.”

This Circular was sent to fifty-one individuals, and in evidence of the co-operation of those invited, it may be stated, that forty-nine replies were received, all highly commending the effort and promising a cordial support. A meeting was held at the place appointed and was organized by calling Judge C. S. Henry to the chair, and electing I. K. Tefft, Secretary. The Chairman briefly explained the object of assembling, after which Judge James M. Wayne offered the following resolution, which was unanimously passed.

“Resolved, That we will associate ourselves for the purpose of forming an Historical Society, the primary object of which shall be to collect and diffuse information in relation to the history of Georgia and of American History generally.” On further motion of the same, it was proposed, that if any one had prepared a constitution, it should be submitted without the usual formality. Whereupon, Dr. R. D. Arnold stated, that Mr. Tefft, Dr. Stevens and himself, who had called the meeting, had prepared a constitution to be submitted to its action. He accordingly laid it before the meeting, and it having been considered article by article, was, on motion of Judge J. C. Nicoll, referred to a committee of six for revisal, whose further duty it should be to report by-laws for the government of the Society. The chair appointed as that committee, Judge John C. Nicoll, Dr. R. D. Arnold, Hon. J. M. Berrien, I. K. Tefft, M. H. McAllister and Dr. Wm. Bacon Stevens. On motion of Judge Wayne, seconded by Col. Myers, it was resolved, that this committee be requested to report at an adjourned meeting to be held in this place on Tuesday evening, 4th of June, at 8 o'clock. Agreeably to this resolution, another and still larger meeting was held, before which body the Committee made the following report of Constitution and By-Laws.

#### CONSTITUTION.

ART. I. The society shall be called, The Georgia Historical Society.

ART. II. Its object shall be, to collect, preserve, and diffuse information relating to the History of the State of Georgia, in all its various departments, and of American History generally.

ART. III. This Society shall consist of Resident and Honorary Members—Resident Members embracing those within the State—Honorary Members, those distinguished for their literary attainments, particularly in the department of History, throughout the world.

ART. IV. The officers of the Society shall be a President, two Vice Presidents, Corresponding Secretary, Recording Secretary, Treasurer, Librarian, and seven Curators; who shall be elected by ballot, at each annual meeting. Should a vacancy occur in any of said offices, by death, resignation, removal, or otherwise, it may be filled up by ballot, at the next regular meeting of the Society, and if it shall happen in an office other than that of President or Vice President, it may be filled up until the next regular meeting, by the presiding officer, and the Curators, or a majority of them.

ART. V. The annual meeting of the Society shall be held on the 12th day of February, and on the second Monday of every other month a Monthly meeting shall be held.

ART. VI. The President, or in his absence, either of the Vice Presidents, may call an extra meeting of the Society, upon the request of the majority of the Curators present in the city, or of five Resident Members.

ART. VII. The admission of members shall be by ballot—their names having



been first propounded at a previous meeting—and a majority of two-thirds present, shall be required to elect; the Resident Members paying ten dollars for the first year, and a subsequent annual contribution of five dollars.

ART. VIII. Seven Resident Members, including at least two of the officers, shall constitute a quorum, and be empowered to transact the regular business of the Society, except at the annual meeting, when fifteen shall constitute a quorum.

ART. IX. This Constitution can be altered or amended only by a vote of two-thirds of the Resident Members present at the annual meeting, and a notice to that effect having been made at a previous meeting.

#### BY-LAWS.

1. The President, or in his absence, the highest officer present, shall preside at all meetings of the Society—regulate the debates, give, when required, the casting vote, preserve order, and be ex-officio, Chairman of the Board of Managers.

2. The Corresponding Secretary shall conduct all the correspondence of the Society, his letters having previously received the sanction of the presiding officer. He shall preserve on file the originals of all communications addressed to the Society, and keep a fair copy of all his letters, in books furnished for the purpose. It shall furthermore be his duty, to read at each meeting the correspondence, or such abstracts from it, as the President may direct, which he has sustained since the previous meeting.

3. The Recording Secretary shall keep the minutes of all meetings of the Society, and at the opening of each one, shall read those of the preceding one. He shall have the custody of the Constitution, By-laws, and Records of the Society; and shall give due notice of the time and place of all meetings of the Society.

4. The Treasurer shall collect, receive, and disburse all moneys due and payable, and all donations and bequests of money, or other property, to the Society. He shall pay, under proper vouchers, all the ordinary expenses of the Society, and shall deposit all its funds in one of the Banks of the City, to the credit of the Society, subject to his checks, countersigned by the presiding officer; and at the annual meeting shall make a true report of all moneys received and paid out by him, to be audited by the Committee on Finance, provided for hereafter.

5. It shall be the duty of the Librarian, to preserve, arrange, and keep in good order, all books, MSS. documents, pamphlets and papers, of every kind, belonging to the Society. He shall keep a catalogue of the same, and take especial care, that no book, MS. document, paper, or any property of the Society, confided to his keeping, be removed from the room. He shall also be furnished with a book, in which to record all donations and bequests, of whatsoever kind, relating to his department, with the name of the donor, and the time when bestowed.

6. The Curators, with the President, Vice Presidents, Corresponding and Recording Secretaries, Librarian and Treasurer, shall constitute a Board of Managers, whose duty it shall be, to superintend the general concerns of the Society. The President shall, from this Board, appoint the following Standing Committees, viz:—On the Library, on Printing and Publishing, and on Finance.

7. The Committee on the Library shall have the supervisory care of all the printed publications, manuscripts, and curiosities. They shall, with the Librarian, provide suitable shelves, cases and fixtures, by which to arrange and display them. The printed volumes and manuscripts shall be regularly numbered, and marked with the name of the "Georgia Historical Society." They shall propose at the regular meetings, such books or MSS. pertaining to the object of the Society, as they shall deem expedient, which, when approved, shall be by them purchased, and disposed of as above directed. They shall be required to visit the Library at least once each week, officially—and shall provide a book or books, in which the Librarian shall keep a record of their proceedings—and be

entrusted, in general, with the custody, care and increase, of whatever comes within the province of their appointed duty.

8. The Committee on Printing and Publishing, shall prepare for publication whatever documents or collections shall be ordered, by the Society—shall contract for, and supervise the printing of the same, and shall furnish the Recording Secretary and Librarian, with such blank notices, summonses, labels, &c. as may be deemed requisite.

9. The Committee on Finance shall consist of at least one member of each of the former Committees, and shall have the general oversight and direction of the funds of the Society. They shall once in three months examine the books of the Treasurer, vouch all accounts of moneys expended, and audit his annual report.

10. The order of proceeding at the regular meetings shall be as follows:—1st. Reading the Minutes of the last meeting, and confirming them. 2d. Reading the correspondence of the Corresponding Secretary. 3d. Nomination of new members. 4th. Balloting for those already propounded. 5th. Overtures or reports from the Board of Managers, or from the Standing Committees. 6th. Communications or addresses from members. 7th. Miscellaneous business.

11. The Board of Managers shall appoint one of the Resident or Honorary Members of the Society, to deliver an historical discourse, at each annual meeting, together with such other exercises as shall be appropriate to its celebration.

12. Any failure on the part of the members, after due notice from the President, to pay their annual dues, for two consecutive years, shall be considered a forfeiture of membership. And no person thus expunged, can be eligible to readmission, without the strict payment of his arrears.

Their report having been adopted and signed by the gentlemen present, the balloting for officers took place and resulted as follows.

*Officers of the Georgia Historical Society, elected June, 1839.*

*President*—JOHN MACPHERSON BERRIEN. *Vice Presidents*—JAMES M. WAYNE, M. H. M'ALLISTER. *Corresponding Secretary*—I. K. TEFFT. *Recording Secretary*—WILLIAM B. STEVENS. *Treasurer*—GEORGE W. HUNTER. *Librarian*—HENRY K. PRESTON. *Curators*—WILLIAM THORNE WILLIAMS, CHARLES S. HENRY, JOHN C. NICOLL, WILLIAM LAW, ROBERT M. CHARLTON, RICHARD D. ARNOLD, A. A. SMETS.

*Standing Committees.*

*On the Library*—J. M. WAYNE, WILLIAM LAW, J. C. NICOLL, R. M. CHARLTON, WILLIAM B. STEVENS, and HENRY K. PRESTON. *On Printing and Publishing*—W. T. WILLIAMS, I. K. TEFFT, R. D. ARNOLD. *On Finance*—M. H. M'ALLISTER, C. S. HENRY, WILLIAM LAW, WILLIAM T. WILLIAMS, A. A. SMETS, and GEORGE W. HUNTER.

Thus was constituted the Georgia Historical Society, and we trust that it will long continue in its high and useful career. The meetings of the Society have generally been quite interesting, and have elicited much information relative to the historical materials of the State. The Library already contains many rare and choice works and a number of very valuable manuscripts, constituting the nucleus of what we hope will ere long be a rich historical collection. In the cabinet are some interesting curiosities and a few coins and medals.

It would naturally be expected that in a state which dates its origin but one hundred and seven years back, ample materials might be found to illustrate its early history, and form a regular documentary series from the landing of Oglethorpe to the present time. But such unfortunately is not the case. The harassing disturbances, and often the actual warfare, of this most southern colony, with the Spaniards, and the Indians, from its settlement, until the breaking out of the war of the Revolution; together with the belligerent attitude which it maintained during that memorable contest, as a frontier State, scattered the principal families, and the burning, plundering and confiscation consequent on this condition, caused the destruction of many private and public records, and

strewn ruin and devastation throughout the province. There yet remain with some individuals, papers of great worth and interest, which in time will probably be deposited in our library. In the archives of the State are many miscellaneous documents, the casual survey of which encourages the hope that from this source much information may be gleaned. By a reference to the last section of our charter, it will be seen that the legislature, with a liberality worthy of all praise, have confided to our care the invaluable documents obtained in England by Rev. Charles W. Howard, at a large expense to the State. These are comprised in twenty-two volumes, folio. Fifteen are from the records of the Board of Trade; six from the State Paper Office, and one from the King's library, forming a body of historical information full of the most interesting statements, letters, and reports, relating to the colonial period of Georgia. Agreeably to a resolution offered at the December meeting, a committee have been appointed to report what materials are in the possession of the Society for the publication of a volume relating to the history of Georgia and upon the expediency of publishing the same. That committee have not yet reported, but from the rich fund of documents now in the library, we doubt not a volume or volumes may be compiled unsurpassed in interest by the historical collections of any similar institution.

An Act to incorporate the Georgia Historical Society.

Whereas, the members of a Society instituted in the city of Savannah for the purpose of collecting, preserving, and diffusing information relating to the history of the State of Georgia in particular, and of American history generally, have applied for an Act of Incorporation.

Sec. 1. Be it enacted by the Senate and House of Representatives of the State of Georgia in general assembly met, and it is hereby enacted by the authority of the same, That J. M. Berrien and such other persons as now are and may from time to time become members of said Society be and they are hereby declared and constituted a body corporate and politic, by the name of the "Georgia Historical Society," and by that name shall have perpetual succession and be capable to sue and be sued, to plead and be impleaded, answer and be answered unto, defend and be defended in all courts or places whatsoever, to have a common seal, and the same at pleasure to change or alter, to make, establish, and ordain such a constitution and such by-laws not repugnant to the constitution of this State or of the United States, as shall from time to time be necessary and expedient, and to annex to the breach thereof such penalty, by fine, suspension, or expulsion as they may deem fit, and to purchase, take, receive, hold, and enjoy, to them and their successors, any goods and chattels, lands and tenements, and to sell, lease, or otherwise dispose of the same, or of any part thereof, at their will and pleasure. Provided, that the clear annual income of such real and personal estate shall not exceed the sum of five thousand dollars, and provided also that the funds of the said corporation shall be used and appropriated to the purposes stated in the preamble of this Act and those only.

Sec. 2. And be it further enacted by the authority aforesaid, that the said Society shall have power to elect and qualify such officers as may by them be deemed necessary, to be chosen at such time and to hold their offices for such period as the Constitution or By-Laws of said Society shall prescribe, and that if the election of said officers, or any of them, shall not be held on any of the days for that purpose appointed, it shall be lawful to make such elections on any other day.

Sec. 3. And be it further enacted by the authority aforesaid, that it shall be the duty of the governor of the State to transmit or cause to be transmitted to it a set of the Acts and also of the Journals of the present and future sessions of the Legislature, and also copies of all the documents, papers, books, and pamphlets that shall hereafter be printed under, or by virtue of, an act of legislature, joint resolution of both branches thereof, unless such act or resolution shall otherwise provide, and that the said Society may, by their agent or agents, have access at all reasonable times to the several public offices of this State



and of the corporate towns and cities thereof, and may cause such documents to be searched, examined, and copied without paying office fees as they may judge proper to promote the object of said Society.

*Sec. 4.* And be it further enacted, that this Act shall be and is hereby declared to be a public Act, and shall be construed benignly and favorably for every beneficial purpose therein intended, and that no misnomer of the said Corporation in any deed, will, testament, devise, gift, grant, demise, or other instrument of contract or conveyance, shall vitiate or defeat the same, provided the Corporation shall be sufficiently described to ascertain the intention of the parties.

*Sec. 5.* And be it further enacted, that the governor be and he is hereby authorized and requested to confide to the care and keeping of the proper officers of said Society the transcript of the colonial records lately taken by the Rev. C. W. Howard in London, until further disposition of the same shall be made by the General Assembly.

JOSEPH DAY, *Speaker of House of Representatives.*

ROBERT M. ECHOLS, *Pres. of the Senate.*

Assented to, 19 Dec. 1839.

CHARLES J. McDONALD, Governor.

The following Circular, issued by the Library Committee, is here inserted, on account of its valuable suggestions to individuals and societies engaged in historical researches.

*Savannah, June 26, 1839.*

SIR—The Library Committee of the GEORGIA HISTORICAL SOCIETY, beg leave respectfully to request of those interested in its design, to transmit to the Corresponding Secretary, as soon as convenient, whatever of the following books or documents they may be disposed to contribute to the archives of the Society.

Journals of the Provincial Congress, and Colonial and State Legislatures; Records of the proceedings of Conventions and Committees of Safety; Journals of the King's Council; original and later Statutes of the Province and State; Treaties with any Indian Tribes, or with any State or Nation.

Reports of Boards of Health; Statistics of births, deaths, the deaf, dumb and blind; accounts of special Epidemics; copies of Medical Journals; Catalogues of Medical Colleges; and members of the profession are earnestly requested to prepare reports on the medical topography of the various places where they may be located.

Sketches of the Histories of Cities, Towns, Counties; for whom named, together with Maps, Surveys, Charters, and whatever relates to the civil history of the State.

Meteorological observations; Reports of Geological and Mineralogical Surveys, and every thing relating to the Natural History of the State.

The earliest notices of Indian tribes within our boundaries, their manners and customs, their battles and skirmishes; the adventures and sufferings of captives and travellers in their territories; the Indian name of rivers, hills, districts, islands, bays, and other places, with the traditions attached to the same, together with their monuments and relics.

Sketches of the lives of all eminent and remarkable persons who have lived in the State, or were connected with its history; original journals, letters, documents and papers, illustrating the same, or of our ancestors generally.

All works relating to the History of Georgia, its Colleges, Academies, and Seminaries; minutes and proceedings of scientific and literary associations, orations, sermons, addresses, tracts, essays, pamphlets and poems, delivered or written on any public occasion, or commemorative of any remarkable event; magazines, almanacs, reviews, and newspapers from their first introduction into the colony.

Tables of exports and imports, price currents, reports of rail roads, canals,

banks, and insurance offices; proceedings of chambers of commerce, registers of vessels and steam boats, notices of the rise and progress of agriculture, and manufactures of every kind, and the nature and amount of fisheries.

Militia returns and regulations; the number, location, and date of incorporation of volunteer corps; the names of field, staff and general officers; description of all fortifications that have been, or now are in existence; notices of battles and battle fields, and of the invasions, depredations, and skirmishes, by and with foreign nations, from the first settlement of the colony.

Proceedings of conventions, assemblies, synods, presbyteries, conferences and religious associations of all kinds; sketches of the origin and progress of individual churches, names of the officiating clergy, with the date of their settlement, the sect to which they belong, and the time of the removal or death of all such as have left their charge, or have deceased.

The Committee would respectfully state, that while in the above specifications, they have regarded merely their own State, yet they by no means wish to limit the donations to, or collections of the society, to topics purely local in their interest. They solicit contributions of books, manuscripts, pamphlets, newspapers, and every thing which can elucidate the history of America generally, as well as Georgia in particular; and they sincerely hope that this call upon the liberality of all who love the honor of our commonwealth, and desire to perpetuate the faithful records of her existence, will be responded to, with an ardor that will insure the complete success of the GEORGIA HISTORICAL SOCIETY.

JAMES M. WAYNE,	} Committee.
WM. LAW,	
JOHN C. NICOLL,	
ROBERT M. CHARLTON,	
WM. B. STEVENS,	

N. B.—Whenever *private* conveyance can be obtained, for the transmission of books, documents, &c. it would be preferred to forwarding them by mail.

*List of the Resident Members of the Georgia Historical Society.*

Arnold, R. D., M. D.	Foster, Thos. F.	Preston, H. K.
Anderson, Jno. W.	Griffin, Jas. F., M. D.	Porter, Anthony.
Bullock, Wm. B.	Hunter, Geo. W.	Paine, Capt. Thos., U. S. N.
Binney, Rev. Joseph D.	Henry, Judge C. S.	Posey, Jno. F., M. D.
Bullock, Wm. H.	Habersham, Robt.	Preston, W., D. D.
Burroughs, Jos. H.	Habersham, Wm. N.	Paddleford, Edw.
Balfour, Jno.	Habersham, Jos. C., M. D.	Purse, Thos.
Bowen, Wm. P.	Harden, Ed. J.	Pooler, Robt. M.
Bartow, Rev. T. B.	Harding, Geo. S.	Robertson, W.
Barnard, Jas.	Harris, S. L. W.	Reynolds, L. O.
Brown, Morgan.	Howard, Rev. Chs. Wallace	Read, J. Bond, M. D.
Berrien, Jno. M.	Jones, Geo.	Randolph, R. H., M. D.
Charlton, Robert M.	Jackson Jos. W.	Robertson, F. M., M. D.
Cumming, Geo. B.	Kollock, P. M., M. D.	Schley, Geo.
Cumming, Jos.	Kollock, Geo. J.	Smith, Jas.
Cohen, Sol.	King, Ralph.	Stiles, Wm. H.
Campbell, D. C.	King, Thos. Butler.	Stiles, Benj. E.
Cowper, Jas. Hamilton.	Law, Wm.	Shaffer, Jos. H.
Caruthers, Wm. A., M. D.	McAllister, M. H.	Stephens, Chas.
Cuyler, Wm. H., M. D.	McWhir, Wm., D. D.	Smets, A. A.
Coppee, Edw., M. D.	Mallard, Jno. B.	Stevens, Wm. Bacon, M. D.
Clark, Arch.	Millen, Jno.	Tatnell, Capt. Josiah, U. S. N.
Clinch, Gen. Duncan L.	Miller, Wm. H.	Tefft, I. K.
Crabtree, Wm. J.	McArdell, C.	Turner, Wm.
Duncan, Wm.	Morel, Jas. S., M. D.	White, Wm. P.
Daniell, W. C., M. D.	Myers, M.	Ward, Jno. E.
Dudley, Geo. W.	Nicoll, Judge Jno. C.	Wayne, Judge Jas. M.
DeLamotta, J., Jr.	Neufville, Rev. Ed.	Williams, Wm. Thorne.
Fay, Jos. S.	Nesbit, E. A.	White, Rev. Geo.
Fay, Sam. H.	O'Neill, Rev. J. F.	Warner, Hiram.
Fleming, Wm. B.		

*Honorary Members.*

Hon. John Q. Adams, LL. D. Ex. Pres. U. S., Ms.	Geo. Bancroft, Esq., Boston, Ms.
Bishop, Andrews, Covington, Ga.	I. Bachman, D. D., Charleston, S. C.
Jasper Adams, D. D., West Point, N. Y.	Geo. W. Bethune, D. D., Philadelphia.
Washington Alston, Esq., Cambridge, Ms.	Rev. C. P. Beaman, Pres. Oglethorpe Univ., Ga.

- Rev. Leonard Bacon, New Haven, Ct.  
 John Le Cont, Esq., Georgia.  
 Hon. Lewis Cass, LL. D. Minister to France.  
 J. Fennimore Cooper, Esq., N. Y.  
 Hon. Langdon Cheves, LL. D.  
 M. St. Clair Clarke, Washington, D. C.  
 B. R. Carroll, Esq., Charleston, S. C.  
 Alonzo Church, D. D., Pres. Franklin Univ., Ga.  
 William Cogswell, D. D., Boston.  
 Wm. Drayton, Esq. Philadelphia.  
 Peter S. Du Ponceau, LL. D., Philadelphia.  
 Jeremiah Day, D. D., LL. D., Pres. Yale College.  
 Hon. Geo. M. Dallas, Minister to Russia.  
 Hon. John Davis, LL. D., Boston.  
 S. Henry Dickson, M. D., Charleston, S. C.  
 John Delafield, Esq., Cincinnati.  
 Hon. Edward Everett, LL. D., Boston.  
 Hon. Alex. H. Everett, LL. D., Boston.  
 Hon. Powhattan Ellis, Minister to Mexico.  
 Hon. John H. Eaton, Minister to Spain.  
 Prof. Romeo Elton, Providence.  
 Hon. John Forsyth, Washington.  
 Rev. Ignatius A. Few, Ga.  
 Rev. Joseph B. Felt, Boston.  
 Peter Force, Esq., Washington.  
 John W. Francis, M. D., New York.  
 Prof. Wm. G. Goddard, Providence, R. I.  
 Robt. Gilmer, Esq., Baltimore.  
 Samuel Gilman, D. D., Charleston, S. C.  
 Albert G. Greene, Esq., Providence.  
 Hon. Geo. R. Gilmer, Ga.  
 Hon. Robt. Hallowell Gardiner, Gardiner, Me.  
 Thad. Mason Harris, D. D., Boston.  
 Gen. Wm. Henry Harrison, Ohio.  
 Jonathan Homer, D. D., Newton, Ms.  
 Francis L. Hawkes, D. D., New York.  
 Gen. Robt. Y. Hayne, Charleston, S. C.  
 Hon. B. C. Howard, Baltimore.  
 Isaac Hays, M. D., Philadelphia.  
 Jas. G. Heath, Esq., Richmond, Va.  
 Washington Irving, LL. D., New York.  
 Theodore Irving, Esq., New York.  
 Edw. D. Ingraham, Esq., Philadelphia.  
 Gen. Andrew Jackson, LL. D. Ex. Pres. U. S., Tenn.  
 William Jenks, D. D., Boston.  
 James Kent, LL. D., New York.  
 Mitchell King, Esq., Charleston.  
 Geo. Washington Lafayette, France.  
 Gen. Morgan Lewis, New York.  
 Hon. Hugh S. Legare, Charleston.  
 Rev. A. B. Longstreet, Ga.  
 Hon. Wilson Lumpkin, Ga.  
 Hon. Henry A. Muhlenburg, Minister to Austria.  
 Samuel Miller, D. D., Princeton, N. J.  
 James Moultrie, M. D., Charleston.  
 Hon. Henry Middleton, S. C.  
 Rev. Jesse Mercer, Ga.  
 C. G. Memminger, Esq., S. C.  
 Hon. Charles J. McDonald, Gov. of Georgia.  
 Wm. H. Prescott, Esq., Boston.  
 Hon. J. K. Paulding, Washington.  
 Hon. Joel R. Poinsett, LL. D. Washington.  
 Hon. John Pickering, LL. D., Boston.  
 Rev. Geo. Pierce, Ga.  
 Jas. L. Pettigru, Esq. S. C.  
 Hon. Josiah Quincy, LL. D., Pres. Harv. Univ.  
 William Read, M. D., Charleston.  
 Hon. Hiram G. Rannels, Miss.  
 Thos. Raffles, D. D., LL. D., Liverpool, Eng.  
 Jas. A. Stewart, Esq., Charleston.  
 Hon. Jos. Story, LL. D., Cambridge, Ma.  
 Hon. Wm. R. Staples, Providence.  
 Henry B. Schoolcraft, Esq.  
 Thomas Spalding, Esq., Darien.  
 Prof. Jared Sparks, Cambridge, Ma.  
 Wm. B. Sprague, D. D., Albany, N. Y.  
 Benj. Silliman, M. D., LL. D., New Haven.  
 \*Hon. Wm. Sullivan, LL. D., Boston.  
 Sheftall Sheftall, Esq., Savannah.  
 Wm. L. Stone, Esq., New York.  
 Wm. Gilmer Simms, Esq., Charleston.  
 Hon. Andrew Stevenson, Minister to England.  
 Rev. Adiel Sherwood, Ga.  
 Hon. Wm. Schley, Ga.  
 Hon. James Savage, Boston.  
 S. W. Singer, Esq., London, Eng.  
 Hon. David L. Swain, Chapel Hill, N. C.  
 Col. John Trumbull, New York.  
 B. B. Thatcher, Esq., Boston.  
 Hon. Geo. M. Troup, Ga.  
 Jas. Thatcher, M. D., Plymouth, Ms.  
 Hon. Martin Van Buren, LL. D. Pres. U. S.  
 John Vaughn, Esq., Philadelphia.  
 Hon. Henry Wheaton, Minister to Prussia.  
 Moses Waddel, D. D., Athens.  
 Noah Webster, LL. D., New Haven.  
 Thos. H. Webb, M. D., Boston.  
 Hon. Jos. M. White, Florida.  
 Hon. Levi Woodbury, LL. D. Washington.  
 Geo. Woodruff, Esq., Trenton, N. J.  
 Richard Yeardon, Jr., Esq., Charleston.

## JEFFERSON COLLEGE.

*A Tabular View of the Triennial Catalogue for 1839 of Jefferson College, at Canonsburgh, Pa.: Exhibiting the number of Graduates each year—the number of Ministers in each class—and the number who have deceased: together with a total of each list.*

	Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.		Graduates.	Ministers.	Deceased.
1802,	5	4		1812,	3	3		1822,	15	11	1	1832,	15	5	2
1803,	3	3		1813,	6	3	1	1823,	33	14	5	1833,	24	9	
1804,	5	3	1	1814,				1824,	19	13	4	1834,	34	12	2
1805,	11	5	2	1815,	3	1		1825,	23	13	6	1835,	31	11	1
1806,	5	4		1816,	3	2	1	1826,	24	11	1	1836,	42	1	1
1807,	4	3	1	1817,	3	2	1	1827,	30	12	5	1837,	37		
1808,	4	2	2	1818,	10	7		1828,	27	9	4	1838,	39		
1809,	3	2	1	1819,	11	7	2	1829,	34	13	3	1839,	44		
1810,	9	6	1	1820,	10	9		1830,	31	12	7				
1811,	3	1		1821,	12	6		1831,	30	8	4		650	227	59



# A Brief Survey of the Congregational Churches and Ministers in the County of Franklin, Vt.

FROM ITS FIRST SETTLEMENT TO THE PRESENT TIME.

By REV. PHINEHAS KINGSLEY, SHELDON, VT.

EXPLANATION.—The following mark † signifies installed. Those with — were not graduated at College.

Churches.	Organization.	Ministers.	Native Place.	Born.	Where Ed.	Grad.	Settled.	Resigned.	Died.	Æt.
Bakersfield, Berkshire E.	July, 1811	Elderkin J. Boardman	Landaff, N. H.	Nov. 6.	Dartmouth	1815	July 4,	July 26,		
Berkshire W.	Oct. 8, 1820	Phinehas Bailey	See Berkshire, E.	1787		—	Sept. 5,	Nov.		
Enosburgh	Feb. 1820	Thomas Skelton †	Billerica, Ms.	Dec. 16,	Harvard	1796	Sept. 5,	March 25,	May 5,	53
	Oct. 11, 1811	John Scott	Shir-laugh, Eng.	Feb. 15,	Middlebury	—	July 3,	March,		
Fairfax	1806	James T. Phelps	Stanhbridge, L. C.	Oct. 13,		1835	March 5,			
		Eben. H. Dorman	Charlotte, Vt.	1808		—	May 1,			
Fairfield	Sep. 22, 1800	Septimius Robinson	Waterbury, Ct.	Aug. 15,	Yale	—	Nov. 15,	June,		
Franklin	Oct. 9, 1817	Benjamin Wooster †		1790		—	Feb.	1823		
Georgia	1793			Oct. 29,		1790	July 24,	1830		
		Publius V. Bogue †	Farmington, Ct.	March 30,		—	Oct. 8,	Oct. 20,	Aug. 3,	72
		Eben. H. Dorman	See Fairfax	1764		—	Nov. 15,	Nov. 15,		
		Luther P. Blodget †			Middlebury	1805	June,	Jan.		
Highgate	Oct. 28, 1811	George W. Ranslow	Hinesburgh, Vt.	Sept. 22,		—	June 19,	Sept. 22,		
Montgomery	1817	Phinehas Kingsley	Rutland, Vt.	March 12,		—	Oct. 20,	1819		
St. Albans	Jan. 2, 1803	Avery S. Ware	Wrentham, Ms.	June 10,		1821	Jan. 20,	July,	March 31,	46
		Jonathan Nye		1792		—		1810		
		Willard Preston			Brown	1806	Jan. 8,	Aug. 2,		
		Henry P. Strong †	Salisbury, Ct.	Feb. 23,	Yale	1807	Jan. 22,	Oct. 4,	Aug. 28,	50
		Worthington Smith	Hadley, Ms.	Oct. 11,	Williams	1816	June 4,			
Sheldon	1816					—	Jan. 13,			
Swanton	Jan. 4, 1800	Eben. H. Dorman †	See Fairfax			—				

## Notes

### TO THE PRECEDING TABLE.

**FRANKLIN COUNTY** is situated in the north-western part of Vermont, bounded north by Lower Canada, east by Orleans County, south by Lamoille and Chittenden Counties, and west by Lake Champlain, which divides it from the County of Grand Isle. It is an inclined plane, with an ever varying surface, reaching from the lake to the west range of the Green Mountains. It has a fruitful soil, particularly fitted for grazing, and most parts of it are pleasant. The Missisque river waters its northern part, and the Lamoille its southern. St. Albans is its shire town; the principal village of which is about three miles east of the lake. The population of the County in 1830, was 22,034. For the population in all cases reference is had to the census of 1830.

**BAKERSFIELD**, situated in the third range of towns east of the Lake, and in the third also south of Lower Canada, was chartered Jan. 25, 1791, and first settled by Joseph Baker, Esq. A church was early formed in this town, but it was so lax in its principles, that, in July, 1811, a committee of the north-western Consociation, appointed to inquire respecting it, decided, that there was no church there, with which they would hold fellowship. They then proceeded to organize a church consisting of eleven members, which remained without a pastor till the settlement of Rev. Elderkin J. Boardman in 1822. He continued with them but four years. They enjoyed very little ministerial labor from the time of his dismission until Jan. 1831, when they employed the Rev. Samuel G. Tenney, who labored with them about four years. During the ministry of both these persons they enjoyed revivals. Under the first, between eighty and one hundred were added to the church. Under the latter between twenty and twenty-five were added. At present this church has a substantial house of worship built of brick, and Mr. Andros Bachellor, licentiate, is laboring with them. This church has had a pastor but four out of twenty-eight years. It consists of one hundred and fifteen members. Population, 1,087.

**BERKSHIRE**, situated in the third range of towns east of the Lake, and on Canada line, was chartered June 22, 1781, and first settled by Job Barber in 1792. The first Congregational church organized in this town was Berkshire West. This church was gathered by Rev. Messrs. Wooster of Fairfield and N. B. Dodge, then of Underhill. It consisted of four members and now consists of fifteen.

*Berkshire East Church* was organized Oct. 8, 1820, consisting of nine members. It now numbers fifty-seven. Rev. Phinehas Bailey was ordained over both these churches Sept. 5, 1824, and labored acceptably for nine years.

*Berkshire West* shares in a comfortable house of worship. Berkshire East has one of their own. Since the dismission of Mr. Bailey, several persons have labored in these churches for short periods. Rev. John Gleed from England is their present stated supply. There was an interesting revival in these churches under Mr. Bailey's labors, in 1831. There have been some seasons of special attention to religion in these churches, both before and since his dismission. Population, 1,308. Rev. Phinehas Bailey studied theology with Rev. Calvin Noble of Chelsea, Vt. and was licensed by Orange Association. After he had left Berkshire, he was installed in Beekmantown, N. Y. Nov. 1833, and again dismissed in Nov. 1837. At present, he resides in Essex, N. Y. and is, by ill health, incapacitated for constant labor.

**ENOSBURGH**, situated in the third range of towns east of the Lake and in the second south of Canada line, was chartered May 15, 1780; was first settled by Amos Fasset, Stephen House and others, in 1797, and was organized, 1798. The Congregational church in this town was organized by Rev. Messrs. James Parker and John Truair, Oct. 11, 1811, consisting of ten members. This church, during the twenty-eight years of its existence, has had three settled pastors. The first, Rev. Thomas Skelton, was installed in 1822, and continued with them nearly three years. The second, Rev. John Scott, was born in a village called Shirlaugh, near Hull, Yorkshire, England, Feb. 15, 1802—came to this country with his parents in the year 1817. As to his education, he studied the languages, Latin and Greek, in a classical school at Burlington, Vt.—his theological studies were under the direction of Rev. Mr. Preston, who was at the time pastor of the Orthodox Congregational Church in Burlington. He received a licence to preach the

gospel from the North Western Association at their meeting in Fairfield, June, 1825—was ordained as pastor over the Congregational Church in Enosburgh, Franklin County, Vt., March 5, 1829—dismissed from said charge in March, 1834. He commenced preaching in Johnson, Lamoille County, Vt., in the month of March, 1834—was installed there in March, 1836, and in consequence of ill health, was dismissed from the church and people in that place in March, 1838. He now resides in Colchester and is able to preach only occasionally. Their present pastor, Rev. James T. Phelps, is now laboring on his first year since his ordination. This church has been greatly blessed with revivals of religion. The first prominent revival of religion was enjoyed in the years 1818 and '19, before the church had ever attempted to settle a minister, and while Rev. Mr. Wooster was laboring with them a portion of the time. The spirit seemed to move on the minds of most in the town, and it is hoped savingly affected most of its influential men. Forty-five were added to the church during this season. The second revival was enjoyed principally through the labors of Elderkin J. Boardman, then a licentiate, and laboring as a Missionary in the region. As fruits of this revival, fifteen were added to the church in Enosburgh in 1821. This work extended into Bakersfield. In 1823, another season of revival was enjoyed, while a licentiate was laboring in this town for a short season. At this time fifteen united with the church. During Mr. Scott's ministry, in 1831, the spirit again descended extensively on this church, and a large portion of its baptized children, and members of the Sabbath school, surrendered to the Saviour. In one day fifty were received to the communion of the church.

Rev. Moses Parmelee was born of pious parents, in Pittsford, Vt. Aug. 10, 1788. He studied theology mostly with his brother, Rev. Simeon Parmelee of Westford, Vt.; was licensed by the North Western Association, Sept. 15, 1815, and ordained in South Granville, N. Y. Jan. 1816. He was afterwards settled in Stockholm, N. Y. After preaching an evening lecture in the east part of the town, he put up for the night at the house of a brother in the church, and was found dead in his bed on the morning of Feb. 20, 1838. His piety was uniform and ardent, his address manly and pathetic; his deportment grave, his life as a Christian without spot; his decisions unmovable; his natural turn social and engaging. After the death of Mr. Parmelee, the Lord again appeared for this church, and soon after Mr. Phelps commenced his labors—thirty-four have since been received to the church. Here is an extensive Sabbath school, a good house of worship, and religion prospering. Members, one hundred and eighty-nine. Population, 1,560.

Rev. Thomas Skelton studied theology with Rev. Samuel Stearns, Bedford, Ms. Ordained at Foxboro', Ms. Nov. 3, 1808. Dismissed, March 14, 1816. After his dismissal from Enosburgh, he resided principally at Ashburnham, Ms., where he closed his life, May 5, 1838.

Rev. James T. Phelps, the present Pastor, studied theology in Columbia, S. C., and was licensed to preach by Addison Association, Vt., Oct. 13, 1837.

FAIRFAX is situated in the second range of towns from the Lake, and in the fourth from Canada line; was chartered Aug. 18, 1763, and settled in 1783, by Broadstreet Spafford. A Congregational church was organized in 1793, but in a few years it became extinct. The present church was organized by Rev. Messrs. Wooster and Bogue, originally consisting of nine members. Rev. Ebenezer H. Dorman was ordained as Pastor of this church and the church in Georgia, in 1815, and continued to labor alternately in each town until 1823, when, by the request of the church in Georgia, he was dismissed from Fairfax, that he might labor solely with the first mentioned church. He received the honorary degree of Master of Arts at Middlebury College, 1822. In the years 1816 and '17 there was a revival which brought thirty-five into the church. In 1825, Rev. James Johnson labored a part of the time in Fairfax, at which time there was a revival, as the fruits of which fifteen or more were received to the church. After living without a pastor about four years, Rev. Septimius Robinson was installed, and he remained with them about three years. Since that time this church has had no pastor, and at most, preaching only one half of the time. There has been no general revival of religion, and but few have been added to the church. They own a house of worship in connection with the Baptists, and have for their present stated supply the Rev. Tertius Reynolds, for one half of the time. This church consists of fifty-six members, six of whom were added the past year. The town contains 1,729 inhabitants. Rev. Eben. H. Dorman studied theology mostly with Rev. Holland Weeks of Pittsford, and Rev. Lemuel Haynes of W. Rutland, Vt. Licensed by Rutland Association, May 30, 1814. Since his ordination, in Georgia, he has labored wholly in Franklin County.

FAIRFIELD is situated in the second range of towns east of the Lake, and in the third south of Canada; was chartered Aug. 18, 1763; was first settled March, 1788, by Joseph Wheeler, and was organized, March, 1790. The Congregational church in this town, was organized by Rev. Nathaniel Turner, Missionary from Berkshire Co., Ms., Sept.



22, 1800. It consisted of eleven members. None of these now remain in the church. This church has enjoyed but few seasons of revival. Although Mr. Wooster has been its pastor since 1805, still, for want of support, he has labored in Fairfield less than one half of the time. It has no house of worship under its control, but has thus far met in the Town-house. A convenient house is now in the course of erection, solely for the use of the Congregational church and society. At present, owing to Mr. Wooster's infirmities, this church is supplied one half of the time, by Rev. Tertius Reynolds. It consists of about thirty-seven members. Population of the town 2,270.

Rev. Benjamin Wooster, in early life, was a soldier in the Revolution. He also commanded a company of volunteers at the battle of Plattsburgh, Sept. 11, 1814, when he was fifty-two years of age. After he graduated he studied theology with Rev. Jonathan Edwards, D. D. of New Haven, Ct., and was licensed by New Haven Association. He was ordained in Cornwall, Vt., Feb. 23, 1797, and dismissed Jan. 7, 1802. For thirty-four years past he has resided in Fairfield, and has labored more or less in every town in the county. He has assisted at the formation of almost every church organized since his residence in the county; and labored extensively in revivals of religion. Many respect him as their spiritual father. No man who ever has resided in the county of Franklin, has done more to promote religion and nourish our feeble churches. The writer visited him recently, and found him feeble, and calmly waiting his dismissal from his earthly labors. He is possessed of an excellent constitution; of a strong mind; a clear view of the great doctrines of grace, and of ardent piety.

FRANKLIN, till 1817, known by the name of Huntsburgh and situated in the second range of towns east of the Lake, and on Canada line, was chartered March 19, 1789, and organized in 1793. The settlement of the town was commenced by Samuel Hubbard, Esq. in 1788. He is still living and was received into the Congregational church in Franklin, Nov., 1838. The religious privileges enjoyed in this town were small for years after its settlement. The few pious mourned, when they saw a spiritual famine afflicting all around them. The organization of the church resulted from the labors of Rev. Mr. Wooster, for a portion of the time among this people. The church was organized, by Rev. Messrs. Wooster of Fairfield and Henry P. Strong of St. Albans, Oct. 9, 1817, and consisted of fourteen members. Five of these persons are still members of the church. A prominent member of this church at its formation, and one, who did much to sustain it afterward, was Dea. John Webster. He was born in Chester, N. H., March 13, 1754; was graduated at Dartmouth College in 1778, was appointed deacon of this church in 1819, and died at Franklin, Jan. 7, 1838, aged 84. He was a humble Christian; a steadfast believer in the great doctrines of grace; and was evidently supported by his principles, and his hope in the near view of death. This church has never enjoyed a settled ministry, and when best supplied has enjoyed preaching but one half of the time. There have been a few seasons of special attention to religion. The most prominent one was in 1818 and 1819. During these years twenty were added to the church. They own and occupy a comfortable house of worship in connection with the Methodists. Rev. Phineas Kingsley labors with them one half of the time. The present number of resident members is thirty-one. Population, 1,129.

GEORGIA, situated on the Lake, and in the third range of towns south of Canada line, was chartered Aug. 17, 1763, and first settled by Andrew Guilder and William Farrand, in 1784. The town was organized March 12, 1788; and the church, in 1793, by a Missionary, probably by Rev. Mr. Robbins of Norfolk, Ct. This church has enjoyed a settled ministry most of the time from Oct. 1803, when the Rev. Publius V. Bogue was installed there, to the present time. Mr. Bogue remained ten years, Mr. Dorman nine, Mr. Blodget one year and a half, Mr. Ranslow, six. The whole amounting to twenty-six years out of thirty-six.

Great disunion for several years distracted this church. After this division had been existing for years, a large minority of the church invited a council from neighboring churches, to take into consideration the situation of the church, and advise the minority of the church what course to take. This council convened Dec. 6, 1831, and the substance of their result is as follows. "After a serious and prayerful consideration of the existing difficulties, and after, as we trust, a candid hearing in behalf of the church, have found with pain, that a deplorable and discouraging state of things exists among the visible flock here. We feel deeply humbled while we declare, that this once beloved church, in our opinion, reflects no salutary light in the world; that its peace is well nigh, if not altogether, destroyed; and no spirit is found in it to maintain discipline. We fear there is within it, no redeeming power for the restoration of its harmony, or for invoking with success the blessings of God; that her covenant is broken, her influence lost, her privileges forfeited, and her glory departed." The council then advised the immediate formation of a new church.

Dec. 13, 1831. A council organized a church agreeable to the resolution above referred to. During the following year a convenient and handsome house of worship was erected for the use of this church, the old church having only a claim on one occupied a portion of the time by other denominations. When Mr. Ranslow was installed over the new church, the council embraced most of the churches both in Chittenden and Franklin counties. They reviewed the doings of the council advising the forming of the church, and approved of the same.

By the advice of the North Western Consociation, with which the churches of Georgia were both connected, at their meeting, June, 1837, and by mutual agreement of the churches, they were again united, August, 1837.

Several revivals have been enjoyed by this church, particularly, immediately after the ordination of Mr. Dorman, when seventy were added to the church; in 1833, under Mr. Ranslow's labors before his installation, and in the winter of 1838 and '39. This church consists of 157 members—forty-two were added the past year. Population, 1,897.

Rev. Publius V. Bogue, it is supposed, studied theology with his brother, Rev. Aaron J. Bogue of Granville, Ms. Ordained, Winchester, Ct. about 1790; time of dismission unknown. Soon after closing his labors in Georgia, he was installed over a church in Paris, N. Y. He remained connected with this church, till a few years before his death. He was ever highly respected as an able, and a faithful minister of Christ.

Rev. George W. Ranslow, licensed by the Association of Hancock and Penobscot counties, Maine, Dec. 20, 1826. Ordained at Cambridge, Vt., Feb. 4, 1829. Dismissed, Dec. 11, 1832. Received the degree of A. M., University of Vermont, 1836.

HIGHGATE is situated on Missisque Bay, and also on Canada line. Chartered, Aug. 17, 1763. The first settlement of this town was by Germans; and mostly by soldiers who had served in the British army in the revolutionary war. John Hilliker and John Waggoner were the first settlers in town. The first settler in the north-west part of the town, where the Congregational church was at first established, was Conrade Barr, in 1786. This person was born in Germany, was taken with Burgoyne, united with the Congregational church, at its organization and is still living. The church was formed, Oct. 28, 1811, by Rev. Mr. Wooster, who then labored part of the time in this town. It consisted of fifteen members, five of whom are still members of the church. This church was supplied with preaching, when supplied at all, only from one fourth to one half of the time, and by persons laboring only for short periods each, until Nov. 1818, when Mr. Kingsley commenced his labors here, and in Swanton alternately. He was ordained pastor of Highgate church, but still with an agreement on the part of Swanton, that he should be sustained there one half of the time. He labored in both towns six years, when, by mutual consent, he withdrew from Swanton, and Mr. Dorman was settled there. He then labored in Highgate, and at Phillipsburgh, L. C., most of the time until his dismission. Since then this church has had no pastor, and has had no person to labor with them more than a year at a time. There have been revivals of religion in this town. One commenced in 1811, and twenty-one were added to the church; in 1816, twelve were added; in 1821 and '22, fifty-five were added; in 1827 and '28, eighteen were added. There has been since some special attention to religion in this place, but still, seasons of this description have been few. A house of worship was commenced at an early period, but not finished until the commencement of the year 1824. In the year 1822, the church consisted of 100 members; it now consists of fifty. The population of the town is 2,038. Mr. Kingsley supplies this church one half of the time the present year. He studied theology with Rev. Heman Ball, D. D., of East Rutland, Vt., and was licensed by the Rutland and Pawlet Association, Sept. 29, 1818. After leaving Highgate he was installed in Underhill, Feb. 1830; dismissed, Oct. 28, 1834. Since then he has resided mostly in Sheldon, Vt., supplying the destitute churches in that and in the neighboring towns.

MONTGOMERY is situated in the fourth range of the towns east of the Lake, and in the second from Canada line. Chartered, Oct. 8, 1789. Settlement commenced by Joshua Clapp. Organized, Aug. 12, 1802. Church organized in 1817, by Rev. James Parker, consisting of nine members. This church had no pastor until Rev. A. S. Ware was ordained. He was their settled minister more than five years. Since his dismission, they have depended on occasional supplies. There have been partial revivals in this church in 1831 and in 1839. At present this church is supplied a part of the time by Rev. John Gleed, from England. It is expected that this church will soon be able to erect a house for worship. It now consists of twenty-seven members. Population, 460.

Rev. Avery S. Ware studied theology with Rev. E. H. Newton, Marlboro', Vt.; he was licensed by Windham Association, Sept. 15, 1822. After his dismission from Montgomery, he labored as stated supply in several towns in the northern part of Vermont,

and as a Missionary in Lower Canada. In the fall of 1836, he removed with his family to Otsego, Alleghany county, Michigan, where he resided till his death.

SHELDON, chartered Aug. 18, 1763, by the name of Hungerford; altered to Sheldon, Nov. 8, 1792. The settlement of the town was commenced by Col. Elisha Sheldon and Samuel B. Sheldon, about 1790.

The Congregational Church was here organized by Rev. Messrs Wooster and Parker in 1816. There has never been any settled minister over this church, and no very general revival of religion. Probably the greatest refreshing was enjoyed in 1831. This church shares in two decent houses of worship, owning one half of one, and a little more than one third of the other. It is now destitute of the preaching of the gospel. The church consists of thirty-five resident members. Population, 1,427.

ST. ALBANS, shire town, situated on the Lake, and in the third range south of Canada line. Chartered Aug. 7, 1763. Settlement commenced by Jesse Walden during the war of the revolution. Organized, 1788. Since 1807, when Mr. Nye was ordained here, they have been generally supplied with settled ministers, although these have been frequently changed. Mr. Nye remained about three years, Mr. Preston about three, Mr. Strong nearly four, and their present pastor about sixteen years. There was probably something like a re-organization of this church before Mr. Preston's ordination. A revival of religion followed soon after Mr. Preston's dismissal, commencing, as was supposed, with his farewell address to them. The principal revivals since were in 1826, when thirty-three were added to the church; and in 1831, when forty-one were added. This church has a substantial and elegant house for worship, built in 1826, and a convenient lecture room. The church now consists of 112 members. Population, 2,395.

Rev. Henry P. Strong graduated at Andover, 1810. Ordained over a church in New York city in 1810, dismissed in 1813. He was installed in Woodbury, Ct., 1814, and was dismissed a short time before coming to St. Albans. After his dismissal from St. Albans he was installed in Phelps, N. Y., 1824, and dismissed again in 1831. He was again installed in Rushville, N. Y., in 1834, and died there, Aug. 28, 1835. He was an able divine; eminently clear in his views of, and devoted to the promotion of, the great doctrines of grace. He died much respected and lamented.

Rev. Worthington Smith completed his studies at the Theological Seminary, Andover, in 1819.

SWANTON is situated on the Lake and the second town from Canada line. Chartered, Oct. 17, 1763. Settlement commenced by John Hilleker, 1787. The lands at this time were in possession of the St. Francois Indians, who here had a village of about fifty huts. Organized, 1790. The first regular formation of the Congregational Church was Jan. 4, 1800. It consisted of ten members. It was favored with the preached gospel a part of the time by Missionaries and stated supplies, up to Jan. 13, 1825, when Rev. Eben. H. Dorman having been recently dismissed from Georgia, was installed over it, and continues yet to labor with this people. The church has been favored with several revivals of religion, particularly under the labors of Mr. Kingsley, in 1822, and under Mr. Dorman's labors, in 1827, and in 1831. The last mentioned was the most extensive work of grace ever enjoyed in town. Sixty were added to the church. The church has a claim on two houses for worship, and Mr. Dorman labors in each alternately. It now consists of ninety-five resident members. Population of the town, 2,158.

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AN ACCOUNT  
OF THE  
MASSACHUSETTS MEDICAL SOCIETY,  
WITH AN

ALPHABETICAL LIST OF FELLOWS ARRANGED BY COUNTIES, AND BIOGRAPHICAL NOTICES  
OF THE FOUNDERS AND OTHERS.

[By EBENEZER ALDEN, M. D., Fellow of the Society.]

THE MASSACHUSETTS MEDICAL SOCIETY was incorporated November 1, 1781, and is the oldest chartered medical institution in New England. From the settlement of the country in 1620 to the period of its organization, we have no account of any systematic effort to raise the standard of medical education or to accelerate the progress of medical science. Nor will this fact appear surprising, when it is considered that medicine, as a science, was in its infancy; the people few in number and scattered over a wide extent of territory; their employments laborious; their habits frugal and temperate; their diseases simple, and their thoughts so constantly engrossed with subjects of intense and thrilling interest, as to leave but little time or inclination for scientific pursuits, except so far as they had a direct practical bearing on those subjects. Medicine therefore was cultivated rather as an art than as a science, and more with reference to present exigencies, than prospective improvement. Add to this, that it was not to be expected that physicians, well settled in the dense population of the old world, would be disposed in great numbers to encounter the perils of the ocean and a removal to a wilderness, with a prospect of obtaining only a bare subsistence among a people poor and despised, unless they were moved by sympathies in common with them; and by motives far transcending scientific research and a desire to accumulate wealth. Some eminent physicians there were however among the early colonists, among whom may be mentioned Samuel Fuller, the patriarch of the profession in New England, whose premature death in 1633 was viewed as a public calamity. To compensate for the want of regularly educated physicians, it is well known that for more than a century after the arrival of the pilgrims, the clergy as a body turned their attention to medicine, and many of them acted the part of medical advisers as well as spiritual teachers among their people. Their character is quaintly but faithfully delineated on the tombstone of one of them who died in 1754.

"Bless'd with good intellectual parts,  
Well skill'd in two important arts,  
Nobly he fill'd the double station  
Both of preacher and physician;  
And strove to make his patients whole  
Throughout;—in body and in soul."

The venerable Dr. Thatcher of Plymouth, in speaking of those clergymen who thus ministered to the necessities of their suffering brethren, justly remarks, "that although they were not endowed with high attainments in medical science, they were nevertheless qualified for great usefulness in their respective stations. Altogether unlike the ignorant empirics of the present times, they were actuated by the purest motives and the highest considerations of benevolence. By their amiable manners, zealous attention, and pious conversation, they endeared themselves to their people; mutual attachments were formed and the fullest confidence was reposed in their skill."

The earliest medical publication in New England, entitled, *A Brief Guide in the Small Pox and Measles*, was written by Rev. Thomas Thatcher, who was the first physician and minister of Weymouth, and first pastor of the Old South Church in Boston, and was published in 1677.—Rev. John Fiske, first minister of Wenham and Chelmsford, was a distinguished physician. He died in 1677, æt. 76.—Rev. Charles Chauncy, Rev. Leonard Hoar, and Rev. John Rogers, successive presidents of Harvard College before 1700, were each of them skilled in the medical profession.—Rev. Christopher Tappan of Newbury, of whom it is said on his tombstone that he was "skilled and greatly improved in the practise of physick and surgery," was the medical instructor of Dr. Nathaniel Coffinson, who died in 1766, æt. 50.—Rev. John Ward of Haverhill, who died in 1693, æt. 87, and Rev. John Brown of the same place, who wrote an account

of some remarkable cases and deaths among the children in Haverhill of throat distemper in 1737, each devoted a portion of his time to medical pursuits.—The celebrated Dr. Giles Firmin, son of Dea. Giles Firmin of Boston, was educated at Cambridge, England, and was a man of learning. In 1638-9, he received a grant of land at Ipswich on condition of his settling as a physician in that place and remaining three years. In December, 1639, he writes to Gov. Winthrop that he is strongly set upon studying divinity, finding that his profession of physic was of little profit to him. He continued in Ipswich till 1654, when he returned to England.\*—Rev. Peter Thatcher, Rev. Michael Wigglesworth, Rev. Thomas Harward, author of a tract on pharmacy, Rev. Samuel Wigglesworth, Rev. Benjamin Doolittle, Rev. Nathaniel Williams, Rev. John Avery, and probably many others, were led from the necessity of the case to minister to the physical as well as to the spiritual maladies of their people.

It was originally intended to have given in this article some account of the early physicians of Massachusetts, and materials for that purpose have been collected to some extent, but the design has been necessarily relinquished for the present, as incompatible with the limits prescribed. Most of those who attained to eminence were educated abroad or were the immediate pupils of such as had enjoyed the advantages of a foreign education, while it must be confessed that the great body of physicians enjoyed but very limited means of acquiring the information necessary to the most successful performance of their duties. The importance of the study of anatomy as the only sure basis of a medical education was not duly appreciated. With the exception of a short course of lectures by Dr. Hunter of Newport in 1754, and the two succeeding years, it is not known that any public instruction on medical subjects had ever been attempted in New England previous to the Revolutionary war. Medicine was then far more than at present a conjectural art. Specious theories were a substitute for exact observation and analysis as a basis of practice, and a routine course was pursued by multitudes for no better reason than that others had adopted it before them.

It is perhaps worthy of remark that the speculations and prescriptions of modern quackery are chiefly the *exuviae* of the profession, which like the cast off garments of royalty serve only to remind us of the follies of a "by-gone age."

During the Revolutionary struggle, the more enterprising and talented members of the profession were brought together from all parts of the country; opportunities for the prosecution of anatomical studies were increased; a daily intercourse was established between the American and several able foreign surgeons, especially of the French school; and, although the sufferings of the army were immense for want of competent experience and skill on the part of those who were appointed to administer to the necessities of the sick and wounded, yet improvements in medicine and surgery were rapid, and the skill which had been previously confined to a few was extensively diffused among the whole body of the profession.

To the war of the Revolution then we trace the germ of medical association in Massachusetts. Towards its close philanthropic men in the profession and out of it were desirous that the standard of medical education should be raised, medical improvements diffused, and means devised to secure to the community a succession of well educated physicians competent to its wants. The consultations held on the subject resulted in an application to the Legislature for a charter, which was favorably received and cordially responded to. So far were the enlightened legislators of that day from viewing the society as a monopoly, that they charged its members with duties involving great responsibility and extended to them the right hand of fellowship as co-laborers in laying broad and deep the foundations of national prosperity on the basis of virtue and intelligence.

By the charter the following physicians and their successors were constituted a body politic under the name of "The Massachusetts Medical Society."

Nathaniel Walker Appleton.  
William Baylies.  
Benjamin Curtis.  
Samuel Danforth.  
Aaron Dexter.  
Shirley Erving.  
John Frink.  
Joseph Gardner.  
Samuel Holten.  
Edward Augustus Holyoke.  
Ebenezer Hunt.  
Charles Jarvis.  
Thomas Kast.  
Giles Crouch Kellogg.  
John Lynn.  
James Lloyd.

Joseph Orne.  
James Pecker.  
Oliver Prescott.  
Charles Pynchon.  
Isaac Rand.  
Isaac Rand, Jr.  
Micajah Sawyer.  
John Sprague.  
Charles Stockbridge.  
John Barnard Swett.  
Cotton Tufts.  
John Warren.  
Thomas Welsh.  
Joseph Whipple.  
William Whiting.

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\* Felt.

These gentlemen and their associates were empowered to elect a President, Vice-President, Secretary, and such other officers as they should judge necessary or convenient;—to have and use a common seal;—to hold property;—to elect such persons to be fellows as they should judge proper; and to suspend, expel or disfranchise them;—to enact such rules and by-laws for the government of the society, as might be found expedient, provided they were not repugnant to the laws of the Commonwealth;—to annex fines and penalties to the breach of them, not exceeding the sum of twenty pounds;—to determine the number of fellows, provided the number in this Commonwealth should not be less than ten, nor more than seventy.

*And whereas, it is clearly of importance, that a just discrimination should be made between such as are duly educated and properly qualified, and those who may ignorantly and wickedly administer medicines, whereby the health and lives of many individuals may be endangered or perhaps lost to the community,*

It was enacted that the society should have full power to examine all candidates for the practice of physic and surgery (who shall offer themselves for examination) respecting their skill in their profession; and if upon such examination the said candidates shall be found skilled in their profession, and fitted for the practice of it, they shall receive the approbation of the society in letters testimonial of such examination under the seal of said society, signed by the president and such other person or persons as shall be appointed for that purpose.

A refusal on the part of the president or other persons appointed for the purpose of examining candidates to examine any candidate offering himself as aforesaid, subjected each and every person so refusing to a fine of one hundred pounds. The society was authorized to hold real estate, the annual income of which should not exceed two hundred pounds, and personal estate the annual income of which should not exceed six hundred pounds.

Lastly, Edward Augustus Holyoke, Esq. was authorized and directed to fix the time of holding the first meeting at some convenient place in the Town of Boston.

In pursuance of this authority the first meeting was held and the society organized on the twenty-eighth day of November, 1781. At subsequent meetings a code of by-laws was presented and adopted; new members were elected at home and abroad, a correspondence was opened with similar associations in England, France and Russia; and a great number of communications on medical subjects, some of them at the time deeply interesting, were presented and discussed.

In February, 1789, an act was passed more particularly defining the powers and duties of the society relating to the examination of candidates who should offer themselves for examination and license to practice medicine and surgery. The society was required by this act to describe and point out from time to time such a medical instruction or education, as they should judge requisite for candidates for the practice of physic and surgery previous to examination, and publish the same in three newspapers in three counties of this Commonwealth.

Although the license of the society conferred no peculiar privilege, and its recommendation of a course of medical study imposed no obligation to pursue it, yet the recommendation of so respectable a body of physicians was not without a most salutary influence. Students of medicine occupied more time than before in preparatory studies; improved text books were adopted; the standard of medical education was raised; and a class of young men was introduced into the profession far better qualified for the performance of its duties than those who had preceded them. The organization of a medical department in Harvard College, which occurred in 1782, and chiefly through the influence of members of the society, contributed to promote the same result.

As the number of well educated physicians in the community increased, it became obvious that the public good and the interests of medical science would be promoted by an extension of the charter of the society so that it might include every physician in the State possessed of the requisite qualifications, who should desire admission.

In accordance with these views, in 1803 a petition was presented to the Legislature for such an alteration of the charter as would enable the society thus to extend its privileges. The petition was granted, and an act drawn up with great care by the late Dr. Treadwell of Salem and Chief Justice Sewall, was passed. By this act the Society was permitted to elect all regularly educated and competent physicians throughout the Commonwealth. All persons licensed to practice by the censors, as well as the medical graduates of Harvard University, were entitled to membership. "Subsequently it was provided that all physicians coming from other States and countries might become members on application and presenting their credentials, if they were satisfactory." The terms of membership were such that all respectable physicians might avail themselves of them if they chose, and the object of the Society then and since, was and has been not to secure to the members exclusive privileges for their personal benefit, but to elevate the profession and enable the public to distinguish between those members of it



who are regularly educated, and those who assume its responsible duties without the necessary qualifications.

The following is a list of its principal officers from the beginning.

#### *Presidents.*

Edward Aug. Holyoke, M. D. LL. D.	1781 to 1784	John Warren, M. D.	1804 to 1819
William Kneeland, Esq.	1784 " 1786	Joshua Fisher, M. D.	1819 " 1823
Edward Aug. Holyoke, M. D. LL. D.	1786 " 1787	Hon. John Brooks, M. D. LL. D.	1823 " 1825
Hon. Cotton Tufts,	1787 " 1793	James Jackson, M. D.	1825 " 1832
Samuel Danforth, M. D.	1794 " 1798	John Collins Warren, M. D.	1832 " 1836
Isaac Rand, M. D.	1798 " 1804	George Cheyne Shattuck, M. D.	1836

#### *Vice-Presidents.*

James Pecker,	1781 to 1785	Joshua Fisher, M. D.	1804 to 1814
Hon. Cotton Tufts,	1785 " 1787	Thomas Welsh, M. D.	1814 " 1823
Isaac Rand,	1787 " 1790	James Jackson, M. D.	1823 " 1825
Samuel Danforth, M. D.	1790 " 1794	Abraham Haskell, M. D.	1825 " 1827
Hon. Samuel Holten,	1794 " 1797	Amos Holbrook, M. D.	1827 " 1832
Isaac Rand, M. D.	1797 " 1798	John Dixwell, M. D.	1832 " 1835
Ebenezer Hunt, M. D.	1798 " 1800	Nathaniel Miller, M. D.	1835
John Warren, M. D.	1800 " 1804		

#### *Corresponding Secretaries.*

John Barnard Swett,	1781 to 1787	John Dixwell, M. D.	1822 to 1832
John Warren, M. D.	1787 " 1800	George Hayward, M. D.	1832 " 1835
Joseph Whipple,	1800 " 1806	Enoch Hale, M. D.	1835 " 1838
Thomas Welsh, M. D.	1806 " 1814	John Homans, M. D.	1838
John Collins Warren, M. D.	1814 " 1822		

#### *Recording Secretaries.*

Nathaniel Walker Appleton,	1781 to 1793	John Dixwell, M. D.	1814 to 1823
Josiah Bartlett, M. D.	1793 " 1796	John Gorham, M. D.	1823 " 1826
William Jackson,	1796 " 1798	George Hayward, M. D.	1826 " 1832
John Fleet,	1798 " 1802	Enoch Hale, M. D.	1832 " 1835
Thomas Danforth, M. D.	1802 " 1806	John Homans, M. D.	1835 " 1838
John C. Warren, M. D.	1806 " 1814	Solomon D. Townsend, M. D.	1838

#### *Treasurers.*

Thomas Welsh, M. D.	1781 to 1798	John Gorham, M. D.	1819 to 1827
Thomas Kast,	1798 " 1807	Jacob Bigelow, M. D.	1827 " 1828
James Jackson, M. D.	1807 " 1813	Walter Channing, M. D.	1828
John G. Coffin, M. D.	1813 " 1819		

#### *Librarians and Cabinet Keepers.*

Anron Dexter, M. D.	1782 to 1792	John G. Coffin, M. D.	1819 to 1821
William Spooner, M. D.	1792 " 1800	John Randall, M. D.	1821 " 1827
John Fleet,	1800 " 1813	Enoch Hale, M. D.	1827 " 1832
Shirley Erving,	1813 " 1813	David Osgood, M. D.	1832 " 1836
John Dixwell, M. D.	1814 " 1819	George W. Otis, M. D.	1839

In addition to these officers, a board of censors is annually appointed for the society at large, and for each of the following districts, viz: Worcester, Hampshire and Berkshire, whose duty it is to examine candidates presenting themselves for license.

The qualifications demanded of candidates under the by-laws are as follows:

A sound mind, good moral character, such an acquaintance with the Latin language as is necessary for a medical and surgical education, and with the principles of geometry and experimental philosophy. The candidate must also have completed twenty-one years of age.

He must have studied three full years under the direction, and attended the practice of some one or more of the fellows or retired or honorary members of the Society, during which time he must have read the most approved authors on Anatomy, Chemistry, Theory and Practice of Medicine, &c., or at least all those which the counsellors from time to time shall specify as constituting a proper course of medical and surgical education.

If educated out of the State, with the same restrictions as to age and previous acquirements, the candidate must have pursued a course of medical studies equivalent to that required of those educated within the State.

The Society meets annually at Boston on the last Wednesday of May, at 10 o'clock, A. M. The following is the order of business. After the reading of the records of the preceding meeting, and of the transactions of the counsellors the preceding year, and

of the names of all those persons who have become fellows or honorary members of the Society during that period, counsellors are elected in each of the ten departments into which the State is divided for that purpose; reports of committees are then received, and afterwards attention is given to any proposals for alteration in the by-laws, and to such scientific communications as the counsellors may have selected to be laid before the Society, and to any propositions or suggestions of the fellows which may be thought conducive to the welfare of the Society or to the general interests of medical science. At one o'clock, a discourse is delivered by a fellow previously appointed for that purpose, at which medical students and all persons interested in medical science are invited to attend.

The counsellors hold three stated meetings annually: the first on the day following the annual meeting of the Society; the second on the first Wednesday in October, and the last on the first Wednesday in February. At their first meeting they elect by ballot a president, vice-president, corresponding and recording secretaries, treasurer and librarian; also five censors for the Society at large, and censors for each of the districts respectively.

No person can be balloted for as a fellow or honorary member unless he shall have been nominated at least three months previously.

Every fellow is required to pay an assessment of three dollars annually, and no one is permitted to withdraw from the Society without permission of the counsellors, for reasons which are satisfactory. This permission is required to be given to any fellow who applies, provided he has arrived to the age of sixty years.

Any fellow may be expelled for any gross or notorious immorality or infamous crime against the laws of the land; for any attempt to overturn or destroy the Society; for the breach of any by-law of the Society for which expulsion is made the penalty; for furnishing to any person a certificate in respect to his character and studies as a student of medicine, if the same be proved to be false, and shall tend to deceive the public or the censors of the Society.

With irregular practitioners it shall be unlawful for fellows to consult, or in any way to aid or abet them in a professional capacity; and any fellow who shall publicly advertise for sale any medicine the composition of which he keeps a secret, or who shall offer to cure any disease by such secret medicine, shall be expelled.

By the act of the Legislature passed in 1803, the counsellors, on the application of any five members of the Society, were authorized to establish within such districts and portions of the Commonwealth as they should think expedient, subordinate societies and meetings, to consist of the fellows residing within such districts respectively, wherein the communication of cases might be made, and the diffusion of knowledge in medicine and surgery promoted. Such district societies when established are holden to report to the counsellors of the general Society all such cases as shall be selected for that purpose on account of their importance or utility. They are empowered to appoint their own officers, make their own by-laws, not inconsistent with those of the general Society, to hold property, real and personal, and to dispose of the same exclusive of any authority of the general Society.

To encourage the formation of such local societies, and to aid in promoting the object of their establishment, they are allowed to retain one-third of the amount of the annual assessments collected from their members for the purpose of increasing their libraries, and also to receive books on loan from the general library, to be recalled however and exchanged whenever the counsellors shall deem it necessary or expedient.

### *Publications.*

The publications of the Society consist of five volumes, of about 500 pages each, and two parts of a sixth volume, selected from the dissertations delivered at the annual meetings; reports of committees appointed to investigate the character and appropriate treatment of various epidemics which have from time to time appeared in the community; also selections from such cases of importance as have been communicated by the fellows directly or through the district societies. Of late medical communications are less frequently made than formerly through the publications of the Society, being ordinarily given to the public through some of the numerous periodicals, which are more appropriate channels, inasmuch as they have a more extended circulation.

The Society, as early as 1806, took measures for the compilation of a Pharmacopæa, which was soon after published, and continued to be a standard in New England until it was superseded by the publication of a United States' Pharmacopæa in 1820.

For some years past, in addition to other publications, the Society has annually sent forth to its members a volume of practical medicine, which has proved eminently useful and acceptable. These volumes are selected by committees chosen for the purpose, and by directing the attention of the whole profession simultaneously to subjects of great practical importance, have been instrumental in promoting medical science and conferring

lasting benefits on the community. The investigations of Louis on Fever, which have thus been communicated to the public, with the subsequent communications of Dr. Jackson on the same subject, giving the results of his experience for many years in the Massachusetts General Hospital, together with the dissertation of Dr. Hale, are leading to investigations which, however they may be appreciated at the present time, are adapted to shed new light on a disease hitherto but partially understood, and in the end to result in a safer and more successful mode of treatment than has hitherto been adopted.

In this connection it is due to the Society to say, that in every petition to the Legislature for an extension of privileges, and in all its publications, the public good, rather than any personal advantage to the members, has been the object sought. From all the arts and emoluments of empiricism the members pledge themselves to abstain. In their refusal to associate with those who are not duly qualified for the practice of their profession, or who neglect to produce evidence of such qualification, they seek not a monopoly, but are influenced by higher and purer motives. With their knowledge of the evils which arise from the use of nostrums and from the employment of ignorant empirics as medical advisers, they could not pursue a different course from that which they have adopted, without the sacrifice of moral principles, which in a liberal profession are fundamental to its usefulness and success.

The time will come when that system of legislation which allows unprincipled men for their private benefit to send forth patent medicines under the great seal of the nation, will be seen to be no other than a licensed imposition on the public. Health and life are too valuable to be thus sacrificed. Any man who really believes that he has discovered the means of mitigating human suffering, is bound by every principle of morality and benevolence to publish it to the world. The power to do good implies and involves an obligation to do it, and the fact of an attempt to conceal from men that which is represented to be of paramount importance for them to know, is presumptive evidence of want of integrity. The triumph of ignorance over science is the precursor of the downfall of our Republic.

The whole community is deeply interested in sustaining every institution and association which has for its object the increase and diffusion of useful knowledge.

It would be doing injustice to the Society to close this brief sketch without some allusion to its efforts for the promotion of temperance.

So long ago as 1827, at the annual meeting, which was very numerously attended, a preamble and resolutions, involving the following principles, were adopted *nemine contradicente*.

*Whereas* there is reason to believe that the habitual and intemperate use of ardent spirits is often the consequence of an opinion that such liquids contribute to the health of men, and whereas it seems to be a duty peculiarly belonging to this Society to oppose and correct so insidious an error, therefore

*Resolved*, That the constant use of such liquors is not a source of strength and vigor, but that it is generally productive of weakness and disease;—that the Society agree to discourage the use of such liquors as much as may be in their power, discontinuing the employment of spirituous preparations when they can find substitutes, and when compelled to use them for any great length of time, warning their patients of the danger of forming an unconquerable and fatal habit;—that the excessive and constant use of wine is a cause of many diseases, and although useful in some of them, as in the stage of weakness in fever, its use in these cases is often carried too far and continued too long;—that the most salutary drink for the general use of man is water;—and that the Society will use the skill of its members in ascertaining the best mode of preventing and curing the habit of intemperance, and for this purpose offer a premium of fifty dollars for the best dissertation on the subject, to be approved by the counsellors and read at an annual meeting, and published at the expense of the Society;—a premium which was awarded, and the dissertation published.

At the last annual meeting a proposition was made by the lamented Dr. Lemuel W. Belden of Springfield, since deceased, that such a modification of the constitution of the Society should be adopted as would secure greater advantages than they now enjoy to those fellows who reside at a great distance from the place of the annual meeting; the whole subject was referred to the counsellors, and subsequently to a special committee of one fellow from each county, who met at Worcester in July last, and after a most pleasant discussion, adopted a report, which has been accepted, with some modifications, by the counsellors, and will be acted on by the Society at the annual meeting.



## OFFICERS OF THE SOCIETY.

*Elected in May, 1839.*

GEORGE C. SHATTUCK, M. D., *President.*  
 NATHANIEL MILLER, M. D., *Vice-President.*  
 JOHN HOMANS, M. D., *Corresponding Secretary.*  
 SOLOMON D. TOWNSEND, M. D. *Recording Secretary.*  
 WALTER CHANNING, M. D., *Treasurer.*  
 GEORGE W. OTIS, Jr., M. D., *Librarian.*

## CENSORS.

*For the First Medical District, and for the Society at large.*

A. L. Peirson, Edward Reynolds, Jr., John Ware, Woodbridge Strong, John Jeffries.

*For the Second Medical District.*

John Green, Benj. F. Heywood, Charles W. Wilder, Benjamin Pond, William Workman.

*For the Third Medical District.*

Stephen W. Williams, Elisha Mather, Bela B. Jones, David Bemis, Matthew B. Baker.

*For the Fourth Medical District.*

Henry H. Childs, William H. Tyler, ———, Asa G. Welsh, Charles Worthington.

*Committee on Publications.*

Enoch Hale, John Ware, John Homans.

*Committee on Resignations.*

Walter Channing, Zabdiel B. Adams, John Jeffries.

Abel L. Peirson, M. D. of Salem was chosen to deliver the next annual discourse.

## A LIST OF THE FELLOWS OF THE MASSACHUSETTS MEDICAL SOCIETY,

ALPHABETICALLY ARRANGED BY COUNTIES, FEBRUARY, 1840.

*Explanation.*—The following mark \* signifies deceased; † retired; ‡ removed from the State.

<i>Barnstable.</i>							
<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or Age. resig'n.</i>		<i>Date of adm'n.</i>	<i>Residence.</i>	<i>Death or Age. resig'n.</i>	
1837 Atwood, George	Orleans			1803 *Childs, Timothy	Pittsfield	1821	73
1820 *Ayers, Jason	Truro	1838	78	1811 Childs, Henry H.	Pittsfield		
1810 *Bachelder, Josiah	Provincetown	1829	84	1810 Collins, Daniel	Lenox		
1837 Carpenter, Elijah W.	Chatham			1839 Couch, John W.	Great Barrington		
1829 Cornish, Aaron	Falmouth			1816 Dewey, Luke	West Stockbridge		
1836 Davis, Daniel W.	Wellfleet			1823 *Dorrance, Trumbull	Pittsfield		
1839 Ford, Oliver	Barnstable			1838 Ferre, Henry	Dalton		
1835 Forsyth, James B.	Sandwich			1837 Fitch, Warham L.	Otis		
1795 *Freeman, Nathaniel	Sandwich	1827	66	1838 Fletcher, Madison	Pittsfield		
1839 Harper, John	Sandwich			1816 Fowler, Royal	Stockbridge		
1783 *Hearsey, Abner	Barnstable	1787	65	1837 Guiteau, Corridon	Lee		
1803 †Leonard, Jonathan	Sandwich	1833		1837 Hill, George	North Adams		
1837 Pool, Alexander	Dennis			1825 Hodges, Isaac	Adams		
1817 Sampson, Joseph	Brewster			1839 Jennings, Selden	Richmond		
1786 *Savage, Samuel	Barnstable	1820		1804 *Jones, Horatio	Stockbridge	1813	42
1836 Schoater, Bertram C.	East Dennis			1838 Kittredge, Benj. T.	Hinsdale		
1829 Seabury, John	Chatham			1837 Leavitt, Dudley	West Stockbridge		
1833 Seabury, Benjamin F.	Chatham			1803 *Lewis, Eldad	Lenox	1810	
1834 Tuck, Henry	Barnstable			1838 McAllister, Charles	Lee		
1832 Willard, Henry	Provincetown			1837 Miner, Thomas	West Stockbridge		
1837 Wing, Bennett	West Barnstable			1785 †Partridge, Oliver	Stockbridge	1803	
<i>Berkshire.</i>				1813 *Peet, Edmund C.	New Marlborough	1828	44
1837 Babbitt, Nathan S.	North Adams			1816 *Perry, Alfred	Stockbridge	1838	58
1837 Babbitt, Snell	Adams			1838 Phillips, Henry P.	North Adams		
1837 Barker, John L.	Adams			1821 *Phillips, Liscom	Adams	1821	44
1813 *Barstow, Samuel	Great Barrington	1813		1837 Pierze, Enoch	Pittsfield		
1816 Bartlett, Hubbard	Lee			1821 *Porter, Abanson	Williamstown		
1813 Beach, Erastus	Sandisfield			1816 *Preston, Nathaniel	Sheffield	1826	42
1825 *Boulton, Thomas	Egremont			1816 Rogers, Benjamin	Great Barrington		
1803 *Brewster, Oliver	Becket	1812		1837 Sabin, Henry L.	Williamstown		
1825 Brewster, John M.	Lenox			1837 Sabin, Millen	Tyringham		
1801 *Burghardt, Hugo	Richmond	1822	52	1785 *Sargeant, Erastus	Stockbridge	1814	72
				1827 *Sargeant, Erastus	Lee		
				1803 *Sheldon, Remember	Williamstown		
				1826 Smith, Samuel	Williamstown		
				1837 Thomas, Philander H.	Hancock		

Date of adm'n.	Residence.	Death or resig'n.	Age.	Date of adm'n.	Residence.	Death or resig'n.	Age.
1808 *Towner, William	Williamstown	1813		1803 *Gardner, James	Lynn	1828	
1817 *Tyler, Platt B.	West Stockbridge			1825 *Gardner, John F.	Ipswich	1849	35
1820 †Tyler, William H.	Lanesborough	1838		1839 Gerry, Samuel R.	Marblehead		
1825 Welsh, Asa G.	Lee			1832 Gould, Abraham, Jr.	Saugus		
1837 Wheeler, Lewis	Pittsfield			1830 Grosvenor, John F.	Methuen		
1837 White, Vassall	(Curtisville) Stockbridge			1838 Grosvenor, Augustus	Danvers		
1781 *Whiting, William	Great Barrington	1792	63	1837 Haskell, Benjamin	Gloucester		
1813 Worthington, Charles	Lenox			1803 *Hazelton, Richard	Lynn	1836	62
1830 Worthington, Robert	Lenox			1836 Herbert, Richard	Rowley		
1821 *Wright, Orin	Pittsfield	1836	46	1781 *Holton, Samuel	Danvers	1816	77

*Bristol.*

1839 Archer, Jason H.	Fall River			1803 *Little, Moses	Salem	1811	35
1835 Barrows, Ira	Pawtucket			1824 Longley, Rufus	Haverhill		
1839 Bartlett, Francis D.	Dartmouth			1831 *Lammus, John	Lynn	1836	46
1833 Bartlett, Lyman	New Bedford			1804 *Manning, Joseph	Gloucester	1811	
1822 †Bates, Leavitt	Norton	1830		1805 †Manning, Thomas	Ipswich	1836	
1781 *Baylies, William	Dighton	1826	84	1836 *Manning, John H.	Ipswich	1837	24
1812 †Billings, Benjamin	Mansfield	1831		1832 Merriam, Royal A.	Topsheld		
1836 Brown, Artemas Z.	Swansey			1832 Mighill, David	Georgetown		
1796 *Cobb, David	Taunton	1830	82	1831 Moriarty, John M.	Gloucester		
1840 Crary, William H. A.	Fall River			1838 Newhall, Asa T.	Lynn		
1839 Glazier, Amory	Fall River			1811 Nichols, Andrew	Danvers		
1803 *Godfrey, Jones	Taunton	1831	61	1832 Nichols, Adams	Gloucester		
1823 Gordon, William	Taunton			1803 *Nye, Samuel	Salisbury	1819	
1833 Gordon, William A.	New Bedford			1800 *Oliver, Benjamin L.	Salem	1835	75
1839 Greene, Edward W.	New Bedford			1781 *Orne, Joseph	Salem	1796	37
1835 Gushe, John H.	Raynham			1833 Osborn, George	Danvers		
1839 Hooper, Foster	Fall River			1785 *Osgood, Joseph	Andover	1797	78
1823 *Johnson, Artemas	Seekonk	1827	38	1803 *Osgood, George	Andover	1823	65
1839 Ladd, Azell P.	New Bedford			1803 *Osgood, Joseph	Salem	1815	
1819 Leonard, George	Taunton			1808 Osgood, George	Danvers		
1824 Mackie, Andrew	New Bedford			1830 Osgood, Joseph	Danvers		
1819 Martin, Calvin	Seekonk			1821 *Parker, Frederic A.	Salem		
1822 Mason, William B.	Dartmouth			1836 Parkhurst, Chester	Salem		
1830 Mayhew, Julius S.	New Bedford			1838 Parkhurst, Gurdon R.	Salem		
1803 *Perry, Samuel	New Bedford			1811 †Peabody, Nathaniel	Salem	1834	
1835 Perry, William F.	Mansfield			1821 Peirson, Abel L.	Salem		
1832 Randall, Menzies R.	Rehoboth			1830 Perkins, Henry C.	Newburyport		
1816 Reed, Alexander	New Bedford			1803 *Pierson, Abiel	Andover	1827	71
1836 Sawyer, Samuel	Fair Haven			1832 Perley, Daniel	Lynn		
1839 Sisson, Benjamin B.	Westport			1803 *Pickman, Thomas	Salem	1817	44
1821 Spooner, Paul	New Bedford			1837 Pierce, Charles H.	Salem		
1831 Stone, Jeremiah	New Bedford			1837 Phelps, Ebenezer S.	Middleton		
1833 Swan, Caleb	Easton			1800 *Prescott, Oliver	Newburyport	1827	65
1795 *Swift, Foster	Taunton			1839 Prescott, William	Lynn		
1835 Talbot, Charles	Dighton			1835 Reynolds, Joseph	Gloucester		
1805 *Ware, George	Dighton	1806		1837 Richardson, William P.	Salem		
1838 Wells, Thomas P.	New Bedford			1815 Robinson, Dean	Newbury		
1838 Wells, William R.	New Bedford			1829 Robinson, Horatio	Salem		
1838 West, Benjamin H.	Pawtucket			1834 Root, Martin	Newbury		
1842 Whittredge, Wm. C.	New Bedford			1785 *Saltonstall, Nathaniel	Haverhill	1815	69
1839 Wilbur, Thomas	Fall River			1781 *Sawyer, Micajah	Newburyport	1815	78
1834 Wood, Alfred	Dighton			1825 Shedd, Joseph	Danvers		

*Dukes.*

1831 Lucas, Ivory H.	Edgartown		
1791 *Mayhew, Matthew	Edgartown		
1833 Yale, Le Roy M.	Holmes Hole, Tiabury		

*Essex.*

1807 *Adams, Benjamin	Lynnfield	1811	58
1832 Atkinson, John	Newburyport		
1835 Atkinson, Benjamin	Amesbury		
1832 Barker, Charles O.	Lynn		
1808 †Barstow, Gideon	Salem	1831	
1838 Batchelder, Joseph C.	Topsheld		
1838 Blaisdell, Clark	Marblehead		
1834 Boyd, Isaac	West Newbury		
1830 Boyden, Wyatt C.	Beverly		
1803 *Bradstreet, Nathaniel	Newburyport	1828	57
1838 Bradstreet, Edward	Beverly		
1859 Braman, Isaac G.	Georgetown		
1811 Briggs, Calvin	Marblehead		
1839 Briggs, James C.	Salem		
1832 Brown, William B.	Lynn	1835	
1832 †Brown, Sylvanus	Lynn		
1839 Brown, Charles H.	Ipswich		
1839 Carter, Moses	Amesbury		
1800 Cheever, Abijah	Saugus	1815	
1826 Choate, George	Salem		
1835 Clarke, Francis	Andover		
1804 *Cleaveland, Nehemiah	Topsheld	1837	77
1804 *Cleaveland, Parker	Newbury	1826	74
1803 *Coffin, Charles	Newburyport	1821	80
1803 *Coffin, William	Gloucester	1823	
1825 Coffin, Edward L.	Lynn		
1831 Cogswell, George	Bradford		
1831 Cox, Benjamin, Jr.	Salem		
1833 Cressy, Oliver S.	Hamilton		
1830 *Dale, Ebenezer	Gloucester	1834	51
1831 *Dodge, Samuel	Wenham	1833	83
1804 *Drury, John	Marblehead	1823	
1835 Farnham, Joseph, Jr.	Salem		
1804 *Faulkner, Enoch	Hamilton	1830	63
1782 *Fisher, Joshua, Pres.	Beverly	1833	84
1786 *Flagg, John	Lynn	1793	50
1826 Flagg, Chandler	Marblehead		

1803 *Gardner, James	Lynn	1828	
1825 *Gardner, John F.	Ipswich	1849	35
1839 Gerry, Samuel R.	Marblehead		
1832 Gould, Abraham, Jr.	Saugus		
1830 Grosvenor, John F.	Methuen		
1838 Grosvenor, Augustus	Danvers		
1837 Haskell, Benjamin	Gloucester		
1803 *Hazelton, Richard	Lynn	1836	62
1836 Herbert, Richard	Rowley		
1781 *Holton, Samuel	Danvers	1816	77
1781 *Holyoke, Ed. A., Pres.	Salem	1829 100 & 8 ms	
1816 *Howe, Abner	Beverly	1826	47
1813 †Hubbard, Oliver	Salem	1832	
1830 Hunt, Ebenezer	Danvers		
1818 Johnson, Jonathan G.	Newburyport		
1822 Johnson, Samuel	Salem		
1835 Jones, Nathan	Wenham		
1838 Kinniston, Timothy	Haverhill		
1796 *Kittredge, Thomas	Andover	1818	72
1814 Kittredge, Joseph	Andover		
1827 †Kittredge, Ingalls	Beverly	1833	
1830 Kittredge, Ingalls, Jr.	Beverly		
1838 Kittredge, Edward A.	Lynn		
1837 Lamson, Josiah	Essex		
1803 *Little, Moses	Salem	1811	35
1824 Longley, Rufus	Haverhill		
1831 *Lammus, John	Lynn	1836	46
1804 *Manning, Joseph	Gloucester	1811	
1805 †Manning, Thomas	Ipswich	1836	
1836 *Manning, John H.	Ipswich	1837	24
1832 Merriam, Royal A.	Topsheld		
1832 Mighill, David	Georgetown		
1831 Moriarty, John M.	Gloucester		
1838 Newhall, Asa T.	Lynn		
1811 Nichols, Andrew	Danvers		
1832 Nichols, Adams	Gloucester		
1803 *Nye, Samuel	Salisbury	1819	
1800 *Oliver, Benjamin L.	Salem	1835	75
1781 *Orne, Joseph	Salem	1796	37
1833 Osborn, George	Danvers		
1785 *Osgood, Joseph	Andover	1797	78
1803 *Osgood, George	Andover	1823	65
1803 *Osgood, Joseph	Salem	1815	
1808 Osgood, George	Danvers		
1830 Osgood, Joseph	Danvers		
1821 *Parker, Frederic A.	Salem		
1836 Parkhurst, Chester	Salem		
1838 Parkhurst, Gurdon R.	Salem		
1811 †Peabody, Nathaniel	Salem	1834	
1821 Peirson, Abel L.	Salem		
1830 Perkins, Henry C.	Newburyport		
1803 *Pierson, Abiel	Andover	1827	71
1832 Perley, Daniel	Lynn		
1803 *Pickman, Thomas	Salem	1817	44
1837 Pierce, Charles H.	Salem		
1837 Phelps, Ebenezer S.	Middleton		
1800 *Prescott, Oliver	Newburyport	1827	65
1839 Prescott, William	Lynn		
1835 Reynolds, Joseph	Gloucester		
1837 Richardson, William P.	Salem		
1815 Robinson, Dean	Newbury		
1829 Robinson, Horatio	Salem		
1834 Root, Martin	Newbury		
1785 *Saltonstall, Nathaniel	Haverhill	1815	69
1781 *Sawyer, Micajah	Newburyport	1815	78
1825 Shedd, Joseph	Danvers		
1817 *Smith, Nathaniel, Jr.	Ipswich	1820	
1830 Smith, Isaac P.	Gloucester		
1837 Spalding, Reuben	Haverhill		
1804 *Spofford, Amos	Rowley	1806	52
1810 †Spofford, Moses D.	Rowley	1829	
1817 Spofford, Jeremiah	Bradford		
1820 Spofford, Richard S.	Newburyport		
1840 Spofford, Charles M.	Bradford		
1781 *Sprague, John	Newburyport	1784	74
1838 Stone, James, Jr.	Salem		
1825 Story, Asa	Manchester		
1837 Strong, Simeon E.	Ipswich		
1781 *Swett, John Barnard	Newburyport	1798	46
1816 †Swift, Nathaniel	Andover	1839	
1804 †Torrey, Joseph	Salem	1849	
1830 Torrey, Augustus	Beverly		
1801 *Treadwell, John D.	Salem	1833	65
1831 Treadwell, John G.	Salem		
1806 *Vernies, Francis	Newburyport	1830	83
1815 Wardwell, Daniel	Andover		
1837 Wheatland, Henry	Salem		
1833 Whiting, Augustus	Haverhill		
1803 *Whitney, Elisha	Beverly	1807	59
1839 Wildes, Asahel H.	Ipswich		
1833 Worcester, Jonathan F.	Salem		

*Franklin.*

1812 †Allen, Joseph	Buckland	1818	
1822 *Alvord, Helaz	Montague	1825	
1838 Barrett, Solomon	Wendell		
1815 Barton, Parley	Orange		
1815 †Bates, Stephen	Charlemont	1822	
1836 Bates, William R.	Charlemont		
1827 Brooks, John	Bernardston		
1822 Carpenter, Elijah W.	Bernardston		

Date or adm'n.	Residence.	Death or resig'n.	Age.	Date of adm'n.	Residence.	Death or resig'n.	Age.
1816 Church, Samuel	Sunderland	1823		1836 Ayer, Joseph C.	Brighton		
1816 Cleson, Samuel	New Salem			1825 Baker, George	Cambridge Port		
1825 Cunningham, Hugh	Shuttsbury			1810 Baker, John	Lowell		
1824 Dean, Christopher	Colerain			1823 Ballard, William	Framingham		
1835 Hamilton, Erasmus D.	Conway			1803 Bancroft, Amos	Groton	1835	
1836 Hamilton, George W.	Conway			1837 Bancroft, Amos B.	Groton		
1817 Lyon, Joel	Gill			1789 Bartlett, Josiah	Charlestown	1820	61
1820 Peck, Gustavus D.	Sunderland			1823 Bartlett, Josiah	Concord		
1817 Porter, Daniel	Wendell	1822		1833 Bartlett, Elisha	Lowell		
1810 Prentiss, Samuel	Barnardston	1813	59	1833 Bartlett, John C.	Chelmsford		
1824 Severance, Robert B.	Shelburne	1830	43	1837 Bell, Luther V.	Charlestown		
1812 Smith, Enos	Ashfield	1825		1832 Bellows, Albert Jones	Charlestown		
1836 Smith, Nathaniel	Colerain			1813 Bemis, Nathaniel	Watertown	1839	56
1814 Stone, Alpheus P.	Greenfield			1834 Bemis, Jonathan W.	Charlestown		
1822 Taylor, Amos	Warwick			1839 Bemis, Charles V.	Medford		
1822 Washburn, Seth	Greenfield	1825		1834 Bradley, Peleg	Dracut		
1785 Wells, Henry	Montague	1814	72	1819 Brigham, Daniel	Marlborough	1837	77
1800 Williams, William S.	Deerfield	1829	67	1786 Brooks, John, Pres.	Medford	1825	72
1817 Williams, Stephen W.	Deerfield			1821 Brown, John	Wilmington	1839	
1816 Wing, Eli	Leyden	1823		1832 Brown, Thaddeus	Billerica		

*Hampden.*

1833 Appleton, John	Westfield			1835 Campbell, Patrick P.	Lowell		
1835 Baker, Matthew B.	Springfield	1829	30	1832 Chandler, Herman	Stow		
1835 Belden, Lemuel W.	Springfield	1839	38	1808 Chaplin, James P.	Cambridge	1828	46
1832 Bemis, David	Springfield			1834 Chaplin, Charles F.	Cambridge Port		
1807 Bigelow, Jesse	Granville			1786 Cuming, John	Concord	1788	60
1822 Bliss, Oliver	Longmeadow	1833		1831 Cutter, Benjamin	Woburn		
1785 Brewer, Chauncy	Springfield	1830	87	1826 Cutter, Nehemiah	Pepperell		
1822 Bridgman, William	Springfield			1823 Dalton, John C.	Lowell		
1812 Champion, Reuben	West Springfield			1834 Davis, Kendall	Reading		
1835 DeChene, F. G. F. Meville	Springfield			1839 Dearborn, Abraham D.	Lowell		
1812 Flint, Joseph H.	Springfield			1823 Eldredge, Hezekiah	Brighton	1836	
1816 Frost, Joshua	Springfield			1838 Everett, Oliver	Sherburne		
1822 Holcomb, Vincent	Granville			1816 Farnsworth, Amos	Groton		
1822 Holland, James	Westfield			1836 Fish, Samuel	Cambridge		
1821 Hooker, George	Springfield			1805 Fisk, Joseph	Lexington	1837	85
1822 Humphries, Levi W.	Southwick			1821 Fiske, Timothy	Holliston		
1822 Jones, Bela B.	Springfield			1839 Ford, James W.	Lowell		
1822 Kibbee, Gideon	Wilbraham			1815 Foster, Thomas	Cambridge		
1816 King, Aaron	Palmer			1839 French, Nathan	Malden		
1816 Kingsbury, Samuel	Springfield	1828	46	1831 Frost, Edward	Wayland	1838	38
1816 Lathrop, Seth	West Springfield			1839 Gale, Stephen M.	Lowell		
1783 Mather, Samuel	Westfield			1838 Gallup, William	Concord		
1800 Phelps, Martin	Chester	1838	86	1803 Gamage, William	Cambridge	1821	76
1781 Pyncheon, Charles	Springfield	1783		1806 Gardner, Henry	Charlestown	1832	
1811 Shearer, Jonathan	Palmer	1825	58	1822 Goodwin, Jacob	Reading	1833	
1811 Sheldon, William	Springfield	1817	54	1823 Gould, Daniel	Malden		
1803 Stone, John	Springfield	1829	70	1837 Gould, Levi	Wilmington		
1785 Van Horn, John	Springfield	1805	73	1832 Graves, John W.	Lowell		
1822 Williams, Leonard	Chester	1827		1827 Green, John O.	Lowell		
1821 Wright, Lucius	Westfield			1826 Green, Joshua	Groton		

*Hampshire.*

1828 Barrett, Benjamin	Northampton			1816 Hagan, Uriah	Waltham		
1819 Bell, Reuben	Hadley			1823 Harris, Thaddeus W.	Cambridge	1838	
1806 Bryant, Peter	Cummington	1820	50	1813 Hart, John	Reading	1836	84
1839 Clapp, Sylvanus	Chesterfield			1806 Haskell, Abraham	Ashby	1824	
1817 Clark, Atherton	East Hampton			1810 Haskell, Abraham	Ashby	1826	
1812 Collins, Daniel	Williamsburgh	1823		1803 Hay, John	Reading	1815	
1815 Cowles, Chester	Granby	1820		1832 Hedge, Josiah D.	Cambridge		
1815 Cowles, Rufus	Amherst	1837	70	1806 Heywood, Abiel	Concord	1839	
1804 Cutler, Robert	Amherst	1835	86	1822 Hildreth, Benjamin W.	Marlborough		
1813 Cutler, Isaac G.	Amherst	1834	52	1831 Hill, Joseph F.	Billerica		
1834 Denniston, Edward E.	Northampton			1839 Hitchcock, Alfred	Ashby		
1835 Dorrance, Gardiner	Amherst	1834		1825 Holyoke, Edward A.	Framingham		
1803 Dwight, Elihu	South Hadley	1829	70	1826 Hooker, Anson	East Cambridge		
1822 Goodhue, Josiah	Hadley	1830		1827 Hosmer, Hiram	Watertown		
1822 Goodman, Otis	South Hadley	1834		1817 Howe, Zadoc	Billerica		
1813 Hastings, John	Hatfield	1823		1808 Hunnewell, Walter	Watertown		
1806 Holland, William	Belchertown	1827		1789 Hunt, Joseph	Concord	1812	
1818 Hooker, William	West Hampton	1823		1839 Huntington, Elisha	Lowell		
1806 Howe, Estes	Belchertown	1826	79	1796 Hurl, Isaac	Concord	1826	
1781 Hunt, Ebenezer	Northampton	1820	76	1824 Hurl, G. Stearns	Charlestown		
1813 Hunt, David	Northampton	1837	64	1812 James, Benjamin	Weston		
1781 Kellogg, Giles C.	Hadley	1786		1803 Jennison, Timothy L.	Cambridge	1827	
1835 Loud, Watson	Hadley			1839 Jewett, Jeremiah P.	Lowell		
1809 Mather, Wareham	Northampton	1813		1815 Kidder, Abiel	Sudbury	1823	53
1824 Mather, Elisha	Northampton			1822 Kidder, Moses	Townsend	1832	
1837 Orcutt, Henry	West Hampton			1838 Kimball, Gillman	Lowell		
1819 Peck, Gustavus D.	Sunderland			1809 Kittredge, John B.	Framingham	1837	
1831 Peck, Addison S.	Hatfield			1812 Kittredge, Jacob	Billerica	1815	
1806 Porter, William	Hadley	1815		1816 Kittredge, Francis	Woburn	1828	46
1837 Prescott, Joseph	Northampton			1822 Kittredge, Henry	Tewkesbury		
1800 Segur, Charles L.	Northampton	1814		1824 Kittredge, Paul	Cambridge		
1827 Shaw, Samuel	Plainfield			1834 Kittredge, Theodore	Waltham		
1835 Sheldon, Benjamin	Plainfield			1782 Kneeland, William, Pres.	Cambridge	1788	56
1803 Starkweather, Ezra	Worthington	1835		1834 Leach, J. S. Gilman	Lowell		
1819 Stickney, Caleb H.	Norwich			1836 Lee, Thomas G.	Charlestown	1837	28
1811 Stone, William	Enfield	1823		1838 Lyon, Henry	Charlestown		
1835 Walker, Charles	Northampton			1810 Manning, Samuel	Cambridge	1822	42
1820 Warren, Joseph	Middlefield			1832 Mansfield, George	Lowell		
1810 Woodbridge, Sylvester	Southampton	1824	70	1837 Mansur, Moody	Lowell		

*Middlesex.*

1833 Adams, Abel E.	Bedford			1818 Oliver, Daniel	Cambridge	1836	
1829 Adams, Horatio	Waltham						
1838 Adams, Willard	Woburn						
1819 Ames, Ebenezer	Wayland						



Date of adm'n.	Residence.	Death or resig'n.	Age.	Date of adm'n.	Residence.	Death or resig'n.	Age.
1821 Osgood, Benjamin	Westford			1834 Munroe, Alex. Le Baron	Medway		
1825 Parker, Augustus T.	Shirley			1832 Noyes, Josiah	Needham		
1837 Parker, Daniel	Billerica			1839 Parker, Benjamin F.	Roxbury		
1838 Parker, Hiram	Lowell			1822 Phipps, Thomas	Quincy	1832	46
1839 Perham, Otis	Lowell			1813 Prentiss, Nathaniel S.	Roxbury		
1839 Pillsbury, Harlin	Lowell			1804 Richardson, Abijah	Medway	1832	70
1834 Pillsbury, John D.	Lowell			Rogers, Samuel	Roxbury		
1827 Plympton, Augustus	Woburn			1809 Robbins, Peter G.	Roxbury		
1821 "Plympton, Sylvanus	Woburn	1837	79	1811 "Scammiel, John	Bellingham	1822	
1826 Plympton, Sylvanus	Cambridge			1822 Shurtleff, Samuel A.	Brookline		
1839 Pratt, Jefferson	Hopkinton			1824 Spooner, John P.	Dorchester		
1781 "Prescott, Oliver	Groton	1804	73	1783 "Sprague, John	Dedham	1797	84
1810 "Preston, Amariah	Bedford	1828		1836 Stetson, James A.	Quincy		
1812 "Proctor, Charles	Westford	1816		1818 Stimpson, Jeremy	Dedham		
1781 "Rand, Isaac	Cambridge	1790	72	1827 Stone, Ebenezer	Walpole		
1839 Richardson, Samuel	Watertown			1815 Stone, Daniel	Sharon		
1822 Richmond, Thomas	Westford			1803 Thaxter, Robert	Dorchester		
1825 Russell, George	Lincoln			1838 Thomas, Thomas K., Jr.	Canton		
1824 Setbury, Benjamin	Charlestown			1838 Tucker, Simeon, Jr.	Stoughton		
1839 Scribner, Isaac W.	Lowell			1781 Tufts, Cotton, Pres.	Weymouth	1815	84
1839 Skelton, Benjamin	Lowell			1822 Wales, Jonathan	Randolph		
1819 Spaulding, Thaddeus	South Reading			1838 Wales, Bradford L.	Randolph		
1820 Spaulding, Stillman	Lexington			1829 Ware, Jonathan	Milton		
1825 Spaulding, Stephen H.	Natick			1837 Weld, C. Minot	Roxbury		
1784 "Spring, Marshall	Watertown	1818	76	1834 Wells, Phineas P.	Roxbury		
1805 "Starr, Ebenezer	Newton	1830		1814 Wild, Jonathan, Jr.	Braintree		
1816 "Stearns, Luther	Medford	1820	50	1826 Wild, Charles	Erockline		
1836 Stearns, George	Groton			1783 "Williams, Thomas	Roxbury	1815	79
1837 Stevens, John A.	Charlestown			1803 "Windship, Charles W.	Roxbury	1829	
1832 Stevens, William F.	Stoneham			1833 Windship, Charles M.	Roxbury		
1810 "Simpson, Jeremy	Hopkinton	1818	68	1839 Wood, Theophilus E.	Randolph		
1812 Swan, Daniel	Medford			1832 Woodward, Ebenezer	Quincy		
1810 "Tarbell, Grosevenor	Lincoln	1822		1808 Wyman, Rufus	Roxbury		
1806 "Thomas, Calvin	Tyngsborough	1834			Plymouth.		
1806 Thompson, Abraham R.	Charlestown			1829 Alden, Samuel	Bridgewater		
1837 Ticknor, Benajah	Charlestown			1785 "Barker, Joshua	Hingham	1800	47
1820 "Titus, Samuel	Cambridgeport	1834	61	1826 Bartlett, Erastus H.	Duxbury		
1837 Toothaker, Samuel A.	South Reading			1817 "Boutelle, Caleb	Plymouth	1820	
1782 "Tufts, Simon	Medford	1798	60	1839 Briggs, Lemuel W., Jr.	Middleborough		
1832 "Valentine, Joseph W.	Charlestown	1838	32	1812 "Bryant, Philip	North Bridgewater	1816	84
1818 Walker, William J.	Charlestown			1838 Capin, Robert	Hingham		
1831 "Walker, Charles	Framingham	1839	32	1819 Collamore, Anthony	Pembroke		
1803 Walton, John	Pepperell			1812 "Crane, Jonathan	Bridgewater	1814	77
1812 "Warren, Isaac	Charlestown			1819 "Cushing, Ezekiel D.	Hanover	1828	36
1785 "Waterhouse, Benjamin	Cambridge	1802		1818 Dexter, Theodore	E. Bridgewater		
1821 Webster, John W.	Cambridge			1839 Doggett, Perez F.	Wareham		
1812 Wellington, Timothy	West Cambridge			1803 "Dunbar, Simeon	West Bridgewater	1810	59
1839 Wellington, William W.	Cambridgeport			1834 Ellis, Walton N.	Rochester		
1839 Wells, David	Lowell			1803 "Fearing, Noah	Bridgewater		
1839 Wheeler, Ellridge G.	(Unionville) Hopkinton			1839 Pike, Robert T. P.	Hingham		
1817 Whitcomb, Thomas	Lexington			1806 "Poster, James	Rochester		
1827 "Whitney, Simon	Framingham			1828 Gordon, Timothy	Plymouth		
1826 Whittemore, James M.	Newton			1839 Hammond, Josiah S.	Plympton		
1837 Wilder, Abel H.	Brighton			1839 Haskell, Joseph	Rochester		
1825 "Wilkins, George	Holliston	1826	32	1822 "Hathaway, Rufus	Duxbury	1822	52
1833 Willard, Francis A.	Charlestown			1803 Hayward, Nathan	Plymouth		
1812 "Williams, John	Cambridgeport	1827		1786 "Hitchcock, Gad	Pembroke	1836	86
1831 Williams, Jacob	Groton			1822 James, Elisha	Scituate		
1788 "Wyer, Edward	Cambridge	1788	37	1809 "Lincoln, Levi	Hingham	1829	51
1803 "Wyeth, Tapley	Sherburne	1813	48	1838 Lovell, Ephraim	Marshfield		
1837 Wyman, Morrill	Cambridge			1822 Mackie, Peter	Wareham		
				1810 "Macomber, Charles	Marshfield	1835	55
				1820 Nichols, Paul L.	Kingston		
				1803 Orr, Hector	E. Bridgewater		
				1823 "Otis, Cushing	Scituate	1837	69
				1839 Perkins, John	Middleborough		
				1823 Perry, Nathan	North Bridgewater		
				1835 Porter, John	Duxbury		
				1803 "Preston, Hervey N.	Plymouth	1837	31
				1803 "Shute, Daniel	Hingham	1829	74
				1839 Southworth, Newton	Rochester		
				1835 Stevenson, Ezra	Hingham		
				1781 "Stockbridge, Charles	Scituate	1806	69
				1829 Studley, Jonathan	Hanover		
				1821 "Sturtevant, Thomas	Middleborough	1836	69
				1839 "Sturtevant, George	Middleborough		
				1803 "Thacher, James	Plymouth	1834	
				1803 "Thaxter, Thomas	Hingham	1813	64
				1809 "Thaxter, Gidley	Abington	1833	
				1819 Thaxter, Ezekiel	Abington		
				1833 Thomas, Francis	Scituate (Harbor)		
				1822 Thompson, Arad	Middleborough		
				1810 "Tilden, Calvin	Hanson	1832	
				1837 Underwood, Jonas	Hingham		
				1833 Warren, Winslow	Plymouth		
				1815 Whitman, Noah	West Bridgewater		
				1838 Wilde, James	Duxbury		
					Suffolk.		
				1785 "Adams, Samuel	Boston	1788	37
				1803 "Adams, Samuel	"	1839	
				1824 Adams, Zabdiel B.	"		
				1828 Adams, Edwin	"		
				1835 Alexander, Andrew	"		
				1781 "Appleton, Nathaniel W.	"	1794	
				1839 Appleton, Benj. B., Jr.	"		
				1835 Ball, Stephen, Jr.	"		
				1832 Bartlett, George	"		
				1808 Bates, George	"		
				1809 "Bean, Horace	"	1827	54

Date of adm'n.	Residence.	Death or resig'n.	Age.	Date of adm'n.	Residence.	Death or resig'n.	Age.
1836	Bethune, George A.	Boston		1834	Lodge, Giles H.	Boston	
1813	Bigelow, Jacob	"		1838	Martin, Henry J.	"	
1816	*Bossert, Joseph	"	1830	1830	*McKean, Joseph W.	"	1839 38
1835	Bowditch, Henry I.	"		1835	Moriarty, Joseph	"	
1819	†Bradford, Williams	"	1839	1830	Morrill, Samuel	"	
1823	†Bradford, Gamaliel	"	1839 44	1833	Odin, John, Jr.	"	
1838	Brewer, Thomas M.	"		1821	Osgood, David	"	
1803	*Brown, Samuel	"	1805 36	1826	Otis, George W., Jr.	"	
1813	Brown, John B.	"		1829	Palmer, Joseph	"	
1815	Buck, Ephraim	"		1832	Palmer, Ezra, Jr.	"	
1839	Buck, Ephraim, Jr.	"		1831	*Parker, Ebenezer I.	"	
1813	*Buckman, Asa	"	1827	1809	Parker, Thomas J.	"	
1839	Bugard, Bertrand F.	"		1817	Parkman, George I.	"	
1806	*Bullard, Asa	"	1826 61	1839	Parkman, Samuel	"	
1834	Butler, John S.	"		1824	Parsons, Thomas W.	"	
1814	Channing, Walter	"		1781	*Pecker, James	"	1794 70
1837	Chase, Charles	Chelsea		1832	Perry, Marshall S.	"	
1833	Chickering, Jesse	Boston	1817 31	1818	Phelps, Abner	"	
1813	*Clapp, Eleazer	"	1817 31	1830	Putnam, Charles G.	"	
1814	*Clark, Samuel	"	1830 52	1781	*Rand, Isaac, Pres.	"	1822 80
1835	Clark, Henry G.	"		1800	*Rand, Isaac, Jr.	"	1819 50
1836	Clark, Luther	"		1809	Randall, John	"	
1813	*Coffin, John G.	"	1829 59	1823	Reynolds, Edward, Jr.	"	
1835	Coit, Daniel T.	"		1839	Richardson, Aaron P.	"	
1833	*Cook, Joseph P.	"	1834	1823	*Robbins, Chandler	"	1836
1837	*Cotting, Benjamin E.	"		1832	Roby, Joseph	"	
1839	Crane, Phineas M.	"		1832	Rogers, Samuel, Jr.	"	
1832	Cunningham, Edward L.	"		1837	Salisbury, Stephen	"	
1781	*Curtis, Benjamin	"	1784	1836	Salter, Richard H.	"	
1839	Cutler, William W.	"		1833	Seaton, Ambrose	"	
1836	Dann, Francis	"		1811	Shattuck, Geo. C., Pres.	"	
1781	*Danforth, Samuel, Pres.	"	1827 87	1836	Shattuck, Geo. C., Jr.	"	
1800	*Danforth, Thomas	"	1817 42	1803	Shurtleff, Benjamin	"	
1781	*Dexter, Aaron	"	1829	1834	Shurtleff, Nathaniel B.	"	
1837	Dix, John H.	"		1831	Simpson, Paul, Jr.	"	
1803	*Dixwell, John	"	1834 57	1824	Smith, Jerome V. C.	"	
1823	Doane, George B.	"		1824	*Snow, Caleb H.	"	1835 39
1831	Dorr, Clifford	"		1833	Snow, Asa B.	"	
1838	Dorr, Joseph H., Jr.	"		1791	*Spooner, William	"	1836 76
1832	Dyer, Henry	"		1830	Stebbins, John B.	"	
1837	Dupee, Horace, Jr.	"		1832	Stedman, Charles H.	Chelsea	
1831	Ellis, Calvin	"		1836	Stevens, John	Boston	
1781	*Erving, Shirley	"	1813 54	1829	*Stevenson, J. Greely	"	1835 36
1785	*Eustis, William	"	1825 72	1829	Storer, David H.	"	
1834	Fales, Joseph J.	"		1822	Strong, Woodbridge	"	
1830	Fisher, John D.	"		1832	Summer, Frederic A.	"	
1821	Flagg, Josiah F.	"		1821	*Thayer, Alexander	"	1830 46
1837	Fletcher, Moore R.	"		1809	*Thomas, Joshua	"	1820 54
1796	*Fleet, John	"	1813 47	1830	Thomas, Alexander	"	
1829	Flint, John	"		1785	*Townsend, David	"	1829 74
1833	Foster, William E.	"		1820	Townsend, Solomon D.	"	
1809	*Gamage, William, Jr.	"	1818 37	1838	Tucker, Joshua	"	
1781	*Gardner, Joseph	"	1783	1838	Tucker, Nathaniel S.	"	
1804	*Gates, Jacob	"	1839 65	1832	Ward, Henry A.	"	
1832	Gay, Martin	"		1820	Ware, John	"	
1839	Gerry, Samuel R., Jr.	"		1837	Ware, Charles E.	"	
1835	Glover, Lewis J.	"		1835	Washburn, Nahum	"	
1822	†Goodnow, Peter	"	1827	1781	*Warren, John, Pres.	"	1815 62
1834	Gordon, Charles	"		1803	Warren, John C., Pres.	"	
1808	*Gorham, John	"	1829 46	1832	Warren, Edward	"	
1837	Gorham, John W.	"		1836	Warren, J. Mason	"	
1832	Gould, Augustus A.	"		1836	Warren, John W., Jr.	"	
1834	Gray, Francis H.	"		1831	Watson, Abraham A.	"	
1836	Gray, Thomas, Jr.	"		1826	*Wells, John D.	"	1830 31
1836	Green, Henry B. C.	"		1781	*Welsh, Thomas	"	1831 80
1833	Gregerson, James B.	"		1835	Wheeler, Abner B.	"	
1817	Hale, Enoch	"		1781	*Whipple, Joseph	"	1804 48
1832	Hanaford, William G.	"		1835	Whitney, Warren, Jr.	"	
1832	Harwood, Daniel	"		1834	Wigglesworth, Samuel	"	
1829	Hayden, John C.	"		1825	Wight, Danforth P.	"	
1837	*Hayes, Jacob	"		1837	Wiley, Henry G.	"	
1784	*Hayward, Lemuel	"	1821 72	1832	*Williams, Albert	"	1835 33
1816	Hayward, George	"		1831	†Wing, Benjamin F.	"	1839
1828	Hayward, Joshua H.	"		1837	Wyman, Jeffries	"	
1808	*Hemmenway, Samuel	"	1823 45	1837	Young, Richard S.	"	
1823	Hildreth, Charles T.	"					
1836	Holmes, Oliver W.	"					
1790	*Homans, John	"	1800 47				
1820	Homans, John	"					
1836	Hooper, Robert W.	"					
1803	*Howard, John C.	"	1812 37				
1832	Howard, John C.	"					
1832	Howe, Samuel G.	"					
1837	Hubbard, George	"					
1836	Inches, Herman B.	"					
1803	Ingalls, William	"					
1836	Ingalls, William, Jr.	"					
1795	*Jackson, William	"	1800 35				
1802	Jackson, James, Pres.	"					
1833	Jackson, Charles T.	"					
1832	Jackson, John B. S.	"					
1781	*Jarvis, Charles	"	1807 59				
1803	*Jeffries, John	"	1819 75				
1816	Jeffries, John	"					
1781	*Kast, Thomas	"	1820 70				
1830	Keep, Nathan C.	"					
1836	Keep, Solomon	"					
1832	*Lane, George W.	"	1833				
1837	Lane, Jonas H.	"					
1835	Leach, Ezekiel W.	"					
1831	Leonard, Jonathan, Jr.	"					
1827	Lewis, Winslow, Jr.	"					
1781	*Linn, John	"	1793				
1781	*Lloyd, James	"	1810 82				
					</		

Date of adm'n.	Residence.	Death or resign'n.	Age.	Date of adm'n.	Residence.	Death or resign'n.	Age.
1825 *Corey, Jacob	Sturbridge	1837	83	1831 Metcalf, John G.	Mendon		
1801 *Cutler, William	Hartwick	1832	78	1804 *Miles, Asa	Westminster	1807	
1839 *Cutler, Charles	Grafton	1810	25	1801 *Munroe, Stephen	Sutton	1831 ?	
1816 †Drury, Benjamin	Spencer	1832		1831 Mirick, Lawson	Brookfield		
1822 Estabrook, George	Holden			1804 *Osgood, Jonathan	Gardner	1822	60
1839 Eaton, Albert E.	Milford			1813 Parker, Amos	Bolton		
1837 Fay, Allen C.	Milford			1826 Parker, Henry	Grafton		
1803 *Field, John	Rutland	1815		1818 Parkhurst, William	Petersham		
1801 †Field, Seth	Brookfield	1817		1835 Partridge, Warren	Holden		
1839 Field, Clisson C.	Leominster			1837 Peck, William D.	Sterling		
1803 *Fiske, Oliver	Worcester	1837	74	1822 Phelps, Moses	Hubbardsville		
1838 Fiske, James	Milford			1804 †Phillips, Ebenezer H.	Charlton	1818	
1804 †Flint, Austin	Leicester	1827		1822 †Pierce, Nathaniel	Ashburnham	1839	
1820 Flint, Edward	Leicester			1838 Pierce, Delano	Grafton		
1813 *Forbes, Seth	Oakham	1814	32	1821 *Pierson, Silas	Westminster	1824 ?	
1803 *Foxcroft, Francis	Brookfield	1814	69	1818 Pond, Benjamin	Westborough		
1781 *Frink, John	Rutland	1807		1821 *Pond, John	Mendon	1824 ?	
1803 *Frink, John	Rutland	1811		1834 Porter, Joshua	North Brookfield		
1831 Gates, Samuel	Rutland			1801 *Rice, Tilley	Brookfield	1824	66
1803 *Green, John	Worcester	1808	45	1832 Robbins, Augustus	Harvard		
1811 Green, John	Worcester			1836 Robbins, James W.	Uxbridge		
1819 Green, Daniel	Ward			1839 Saunders, William S.	Sturbridge		
1821 Harrington, Leammie	Paxton			1822 Smith, John M.	Southborough		
1838 Hartwell, Samuel C.	Southbridge			1837 Smith, Chandler	Worcester		
1822 Heywood, Benjamin F.	Worcester			1838 Smith, David S. C. H.	Sutton		
1815 *Hodges, Guilford	Phillipston	1816		1804 *Snow, Peter	Fitchburg	1824 ?	
1834 Holman, Eliakim A.	Harvard			1819 Starkweather, John	Upton		
1811 Holmes, Jacob	Athol			1810 *Stone, Ephraim	Harvard	1839	
1838 Hoyt, George	Athol			1832 *Stone, Joseph	Hartwick		
1825 †Howard, Abishai	Sturbridge	1832		1838 Taylor, Samuel	Petersham		
1801 †Howe, Josiah	Templeton	1823		1839 Tenny, John W.	Webster		
1822 Hunting, Amory	Milbury			1839 Thompson, John L.	Bolton		
1821 *Jones, Asa	Spencer	1827		1811 *Thurber, Daniel	Mendon	1836	70
1812 *Kendall, Pearson	Sterling			1839 Wardwell, Stephen H.	Hartwick		
1824 Kendall, Pearson T.	Sterling			1812 *Wheelock, Silas	Shrewsbury	1817	48
1839 Kimball, William M.	Southbridge			1834 White, John	Westminster		
1831 Knight, Addison	Leicester			1826 Wilder, Abel	Mendon		
1815 *Knowlton, Seth	Shrewsbury			1821 Wilder, Charles W.	Leominster		
1804 *Lamb, William	Grafton	1820		1785 *Willard, Samuel	Uxbridge	1811	63
1816 Lamb, Dan	Charlton			1821 Willard, George	Uxbridge		
1806 *Lowe, Abraham	Ashburnham	1834	79	1838 Wood, Ezekiel	Douglas		
1831 Marshall, Jonas A.	Fitchburg			1833 Woodward, Samuel B.	Worcester		
1825 †Marshall, Silas	Templeton	1832		1831 Workman, William	Worcester		
1785 *McCarthy, Thaddeus	Worcester	1802	55	1813 Young, Samuel	Harvard		
1819 *McFarland, James	Rutland	1823					

## Removed from the State.

	Death.	Age.
1836 †Allen, Frederick	Roxbury to Hallowell, Me.	1837
1820 †Arms, Willard	Northfield	1827
1822 †Austin, Benjamin	Brighton to Texas	1835
1838 †Barstow, Gideon F.	Salem to New York	1839
1821 †Bartlett, John S.	Boston to New York	1823
1813 †Bennet, Asahel	Sheffield to Auburn, N. Y.	1815
1836 †Bowen, Marcellus	Boston	1838
1830 †Brigham, Amariah	Greenfield to Hartford, Ct.	1832
1817 †Bryant, Ira	Cumington to Illinois	
1801 †Buel, William	Sheffield to Litchfield, Ct.	1815
1812 †Burbank, Asa	Lanesborough to Albany, N. Y.	1820
1816 †Chapin, Caleb	Barnardston to New York	1818
1819 †Childs, Ebenezer	Shelburne	1827
1832 †Choate, Charles	Boston to Le Horse, Ill.	1838
1804 †Clark, Hezekiah	Lanesborough to Pompey, N. Y.	1807
1839 †Clark, Daniel		
1822 †Clark, Job	Westfield to Ravenna, O.	1830
1830 †Clark, Joseph	Boston to Chatham, N. Y.	1831
1822 †Cooley, Dennis	Deerfield to Georgetown, D. C.	1824
1825 †Culver, Charles	Becket to Chatham, N. Y.	1829
1821 *Dana, James F.	Cambridge to New York	1829
1833 †Davenport, Edward J.	Boston to Cuba	1839
1830 †Davis, Edward G.	Boston to Philadelphia	1833
1816 †Delamater, John	Sheffield to Fairfield, N. Y.	1820
1836 †Dewar, Henry A.	Boston to Cincinnati, O.	1838
1837 †Dickey, Hanover, Jr.	Lowell to Epson, N. H.	1837
1831 †Dickinson, Edward	Northampton to Philadelphia	1833
1834 †Dwight, William W.	Boston to New York	1835
1817 †Eldredge, Micah	Nashua, N. H.	1827
1815 †Elliot, Moses H.	Haverhill to U. S. Army	1820
1835 †Flint, Austin	Northampton to Buffalo, N. Y.	1836
1829 †Flint, Joshua B.	Boston to Louisville, Ky.	1838
1810 †Foster, Josiah D.	Boston to U. S. Army	
1839 †Foster, Joseph H. *	Boston to New York	
1808 †Fox, Abel	Charlestown to Savannah, Ga.	1814
1809 †Frink, Hervey	Northampton to New York	1812
1839 †Gray, Benoni	Boston to Quebec, L. C.	1839
1819 †Hall, Eli	Blandford to East Hartford, Ct.	
1825 †Hart, Samuel	Beverly to Syracuse, N. Y.	1829
1832 †Higginson, Francis J.	Boston to Illinois	1837
1822 †Hildreth, Israel	Dracut	
1833 †Hook, Edward W.	Boston to Bangor, Me.	1833
1812 †James, Daniel	Pittsfield to Albany, N. Y.	1813
1816 †James, John	Pittsfield to Albany, N. Y.	
1833 †Jarvis, Edward	Concord to Louisville, Ky.	
1830 †Jennison, John	Northampton to Canton, China	1830
1830 *Kittredge, Benjamin	Salem to Little Rock, Ark.	1837
1833 Kittredge, Josiah	Boston to Nashua, N. H.	1837
1811 †Le Baron, Lemuel	Rochester to New York	1823
1817 *Lovell, Joseph	Boston to Washington, D. C.	
1833 Mallary, Zalmar	Easthampton to Ohio	1835
1803 *Mann, James	Wrentham to New York	
1813 *Miller, Caleb	Rehoboth to Bristol, R. I.	1816



1819 † Moore, Francis	Brighton to Eaton, N. Y.	1825
1810 † Mussey, Reuben D.	Salem to Cincinnati, O.	1814
1820 † Niles, Nathaniel	Boston to Paris, France	1823
1825 † Nims, Reuben	Hancock to Vermont	1828
1833 † Noyes, Francis R.	Newburyport to Ohio	1834
1813 † Osgood, Joseph O.	Amesbury	1818
1838 † Palmer, Isaac	Boston	1838
1810 † Parker, Benjamin	Bradford	1819
1835 † Parker, Willard	Pittsfield to New York	1837
1817 † Parsons, Usher	Boston to Providence	1820
1833 † Partridge, Orlando H.	Truro to Philadelphia	1836
1814 † Payson, William	Foxborough to Maine	1821
1830 † Peck, Gardner M.	Foxborough to New York	1834
1806 † Perkins, Cyrus	Boston to New York	1809
1816 † Perry, Freeman	Fairhaven to Fairhaven, Ind.	1817
1824 † Phinney, Sturgis	New Bedford to New York	1825
1832 † Porter, Moses, Jr.	Hadley to Illinois	1835
1835 † Prescott, Jonathan C.	Concord to New Hampshire	1839
1833 † Proctor, Alpheus	Boston to Bangor, Me.	1835
1828 † Proctor, Leonard	Lexington to Michigan City, Ind.	1835
1814 † Revere, John	Boston to Philadelphia	1816
1819 † Sargeant, James H.	Marblehead to U. S. Army	1826
1820 † Sears, Thomas	Peru	
1812 † Sewall, Thomas	Essex to Washington, D. C.	1820
1836 † Smith, Albert T.	Boston to New York	1837
1825 † Smith, Lyndon A.	Williamstown to Newark, N. J.	1830
1836 † Spear, Martin	Dedham to N. York	1837
1811 † Sprague, Lawrence	Newburyport to Hallowell, Me.	1820
1824 † Stone, Jonathan	Canton to Rock River, Ill.	1839
1838 † Stone, John O.	Salem to New York	1839
1831 † Strong, Malthy	South Hadley to Rochester, N. Y.	1834
1836 † Sullivan, James S.	Hopkinton to St. Louis, Mo.	1838
1834 † Swett, Samuel B.	Boston to New York	1837
1822 † Sweetser, William	Boston to New York	1838
1834 † Swift, George B.	Milton to Nashua, N. H.	1839
1832 † Thompson, Thomas H.	Boston to Apalachicola, Fl.	1836
1832 † Thornton, William	Grafton	1837
1837 † Tibbets, Hiram B.	Boston to New Orleans, La.	1837
1834 † Fowle, Nathaniel C.	Lynn to Washington, D. C.	1834
1834 † Tremain, Edward T.	Lancaster to Ohio	1835
1817 † Trevett, Samuel R.	Boston to U. S. Navy	
1827 † Ward, Matthew A.	Salem to Illinois	1831
1811 † Weld, Elias	Haverhill to Hallowell, Me.	1823
1804 † Wells, Richard	Conway	1806
1837 † West, Samuel	New Bedford to Tiverton, R. I.	1838
1838 † Wheelock, Albert T.	Roxbury to Hallowell, Me.	1838
1838 † Wheelwright, Charles H.	Salem to U. S. Navy	1838
1839 † Whittemore, Lloyd J. J.	Scituate to New York	1839
1831 † Wood, James	Boston to Georgia	1834
1832 † Worcester, Isaac R.	Leicester to Littleton, N. H.	
1837 † Wright, John H.	Northampton to U. S. Navy	1838
1839 † Yates, Christopher C.	Boston to Albany, N. Y.	1839

## Honorary Members arranged in the order of Election.

Date of elec'n.	Residence.	Death.	Age.	Date of elec'n.	Residence.	Death.	Age.
1783 *Cotter, Ammi Ruhamah	Portsmouth, N. H.	1815	81	1830 *Mussey, Reuben D.	Cincinnati, O.		
1783 *Jackson, Hall	"	1797	58	1830 *Pierpont, James H.	Portsmouth, N. H.	1839	71
1783 *Brackett, Joshua	"	1802	69	1830 *Spaulding, Matthias	Amherst, N. H.		
1785 *Cutler, Manassah	Hamilton	1823	80	1830 *Fergus, Thomas	Quebec		
1786 *Wyer, Edward	"	1788	38	1830 *Le Tessiere	"		
1787 *Morgan, John	Philadelphia	1789	53	1830 Nelson, J.	Montreal		
1787 *Rush, Benjamin	"	1813	67	1830 Robertson, William	"		
1787 *Shippin, William	"	1808	74	1830 Almon, William	Halifax, N. Scotia		
1787 *Kuhn, Adam	"	1817	75	1832 De Ferman, M.	Paris		
1787 *Jones, John	New York	1791	62	1833 Andral, G.	"		
1787 *McKnight, Charles	"	1790	40	1833 Louis Philippe, Cha. A.	"		
1787 *Crosby, Ebenezer	"	1788		1833 Clarke, Sir James	London		
1790 *Paine, William	"	1833	83	1834 Maunoir, J. P.	Geneva, Switzerland		
1790 *Beardsley, Ebenezer	New Haven, Ct.			1836 *Physick, Philip S.	Philadelphia	1837	70
1790 *Hopkins, Lemuel	Hartford, Ct.	1801	50	1836 Chapman, Nathaniel	"		
1790 *Osborn, John	Middletown, Ct.	1825	84	1836 Jackson, Samuel	"		
1792 *Lettsom, John C.	London			1836 Homer, William E.	"		
1792 *Bowen, Parlon	Providence, R. I.	1826	69	1836 Hewson, Thomas T.	"		
1792 *Senter, Isaac	Newport, R. I.	1799	45	1836 Motte, Valentine W.	New York		
1796 *Symmes, James	London			1836 Cheesman, John	"		
1796 *Spaulding, —	New Haven, Ct.			1837 Delesfield, Edward	"		
1796 *Mason, Benjamin	New York			1836 Porter, Nathaniel	Baltimore		
1796 *Easton, Benjamin	"			1836 Hall, William	"		
1796 *Duncan, Andrew	Edinburgh	1832		1836 Smith, Nathan R.	"		
1796 *Wistar, Caspar	Philadelphia	1818	56	1836 Dunglison, Robley	Philadelphia		
1801 *Willard, Elias	Albany	1827	72	1836 Geddings, E.	Charleston, S. C.		
1805 *Tenney, Samuel	Exeter, N. H.	1816	55	1836 Simons, Benjamin B.	"		
1807 *Vaughan, Benjamin	Hallowell, Me.	1835	81	1836 Whittridge, Joshua B.	"		
1809 *Smith, Nathan	New Haven, Ct.	1829	67	1836 Holbrook, John	"		
1810 *Jones, George	Savannah			1836 Drake, Daniel	Louisville, O.		
1811 *Hosack, David	New York	1855	66	1836 Dudley, Benjamin W.	Lexington, Ky.		
1811 *Miller, Edward	"	1812	51	1836 Sewall, Thomas	Washington, D. C.		
1812 *Cogswell, Mason F.	Hartford, Ct.	1836	69	1836 Oliver, Daniel	Cambridge		
1814 *Cooper, Astley, Sir	London			1836 Pictou, J. M. W.	New Orleans		
1814 *Farre, John R.	"			1836 Luxembourg, Henry	"		
1817 *Hollock, Lemuel	Savannah, Ga.	1823	57	1836 Osgood, Daniel	Havana, Cuba		
1817 *Green, Peter	Concord, N. H.	1829	82	1836 Caldwell, Charles	Louisville, Ky.		
1817 *Wylie, Sir James	St. Petersburg, Russia			1836 Hodgkin, Thomas	London, Eng.		
1833 *Lobstein, I. F. Daniel	Strasbourg			1836 Stanley, James	"		
1830 *Chervin, Nicholas	Paris			1836 Breen, John	Dublin		
1830 *Civiale, I.	"			1837 Hildreth, S. P.	Marietta, O.		
1830 *Lisfranc, Baron J.	"			1837 Miner, Thomas	Middletown, Ct.		
1830 *Delpeck, Prof. T.	Montpellier, France			1837 Parsons, Usher	Providence, R. I.		
1830 *Boott, Francis	London, Eng.			1837 Hastings, Charles	Worcester, Eng.		
1830 *Stevens, Alexander H.	New York			1838 Twitchell, Amos	Keene, N. H.		
1830 *Perkins, Cyrus	"			1838 Portal, Placide	Palermo, Sicily		
1830 *Hubbard, Thomas	New Haven	1838	63	1839 Hall, Marshall	London, Eng.		

(To be continued by Biographical Notes.)

## HISTORY OF THE UNIVERSITY OF CAMBRIDGE, ENGLAND.

[Concluded from page 295.]

*University Officers.*

**CHANCELLORS.** The office of chancellor is biennial, or tenable for such a length of time beyond two years as the tacit consent of the University may allow. He is the head of the whole University, and presides over all cases relating to that body. In him is placed the sole executive authority within the precinct, except in matters of mayhem and felony. He signs the diplomas and letters of degrees, defends the rights and privileges of the University, etc. The chancellors have been, the Duke of Somerset 1688, Duke of Newcastle 1748, Duke of Grafton 1768, His Royal Highness, the Duke of Gloucester 1811. Since 1834, the Marquis of Camden.

**HIGH STEWARD.** This officer has special power to try scholars impeached of felony within the limits of the University. The present incumbent is the Duke of Northumberland.

**VICE-CHANCELLOR.** He is elected annually, on the 4th of November, by the senate. In the absence of the chancellor, he performs all the duties of his office. He must be the head of some college, and he acts as a magistrate for the University, town and county. The last incumbent, whose name we have seen mentioned, was Thomas Worsley, M. A., master of Downing College.

The **COMMISSARY** is an officer under the chancellor, and appointed by him. He also is allowed a deputy.

**REPRESENTATIVES IN PARLIAMENT.** James I. granted power to the University to return two members to parliament. They are elected by a majority of the votes of the members of the senate. Present members, Rt. Hon. H. Goulburn, Hon. Charles E. Law.

The **PUBLIC ORATOR**, (now Thomas Crick, B. D.,) is the voice of the senate upon all public occasions. He writes, reads, and records the letters to and from the body of the senate, and presents to all honorary degrees, with an appropriate speech. This is esteemed one of the most honorable offices in the gift of the University.

The **PROCTORS**, (Edward Baines and J. Harrison Evans,) are peace officers. It is their special duty to attend to the discipline and behavior of all persons in *statu pupillari*, to search houses of ill fame, and to take into custody women of abandoned character, and even those *de malo suspectae*. They have also various other duties in connection with the elections in the senate, with the annual commencement, etc.

The **TAXORS**, (T. B. Burcham and Robert Birkett,) are appointed to regulate the markets, to examine the assize of bread, the lawfulness of weights and measures, etc.

The **SCRUTATORS**, (James Saunders and G. F. Nicholas,) gather the votes, pronounce results of ballots, etc.

**PRO-PROCTORS**, (Thomas Lund and John Baldwin,) assist the proctors in that part of their duty which relates to discipline, but in nothing else.

Three **ESQUIRE BEDELLS** attend upon the vice-chancellor, whom they precede with their silver maces upon all public occasions. They have also duties connected with the professors, elections, summoning to meetings, etc.

The **REGISTRAR**, (J. Romilly, M. A.,) is the clerk or secretary of the University.

There are various other officers, as moderators, librarians, classical examiners, etc., whose duties it is not necessary for us, in this place, more particularly to describe.

## University Professorships.

Title.	Founder.	Date.	Incumbent.	When elected.
Lady Margaret's Divinity,	{ Margaret, Mother of } Henry VII.	1502		
Regius of Civil Law,	Henry VIII.	1540	J. W. Geldart, D.C.L.	1813
Regius of Divinity,	do.	1540	Thomas Turtton, D.D.	1827
Regius of Physic,	do.	1540	J. Haviland, M.D.	1817
Regius of Hebrew,	do.	1540	Samuel Lee, D.D.	1831
Regius of Greek,	do.	1540	J. Scholefield, M.A.	1825
Arabic,	Sir Thomas Adams,	1632	Thomas Jarrett, M.A.	1831
Lord Almoner's of Arabic,	Lord Almoner,		T. Robinson, M.A.	1837
Lucasian of Mathematics,	Henry Lucas,	1663	Charles Babbage, M.A.	1828
Casuistry,	John Knightbridge, D.D.	1683	F. Barnes, D.D.	1813
Music,	University,	1684	T. L. Walmisley, MUS.B.	1836
Chemistry,	University,	1702	J. Cumming, M.A.	1815
Plumian of Astronomy,	Dr. Plume,	1704	James Challis, M.A.	1836
Anatomy,	University,	1707	W. Clark, M.A.	1817
Modern History,	George I.	1724	William Smyth, M.A.	1807
Botany,	University,	1724	J. S. Henslow, M.A.	1825
Geology,	Dr. Woodward,	1727	A. Sedgwick, M.A.	1818
Lowndian of Astronomy and Geometry,	{ Thomas Lowndes,	1749	George Peacock, M.A.	1836
Norrisian of Divinity,	John Norris,	1760		
Jacksonian of Nat. Philosophy,	Rev. Richard Jackson,	1783	R. Willis, M.A.	1837
Downing of Law,	Sir George Downing,	1800	T. Starkie, M.A.	
Mineralogy,	University,	1808	W. H. Miller, M.A.	1832
Political Economy,	do.	1828	George Pryme, Esq.	1828

Dr. Marsh, the Lady Margaret's Professor of Divinity, and bishop of Peterborough, died May 1, 1839. He was the author of many learned theological works, and controversial publications. "Whatever came from his pen, evinced unwearied assiduity in research, extreme acuteness in discovering circumstances that would elucidate the subjects of his investigation, and the utmost clearness in stating the results of his labors." His translation of Michaelis's Introduction to the New Testament, is accompanied with many learned disquisitions of great value. We do not know who has succeeded him in his very honorable office, at Cambridge. Lady Margaret's stipend was 20 marks per annum. This was augmented by James I.—Dr. Geldart, upon his appointment to the professorship of civil law, instituted an examination in the subjects of his lectures, and all persons who have since been candidates for the degree of B. C. L. have been examined previously to performing the public exercise in the senate. The professor is appointed by the queen, to continue in office *durante bene placito*. Salary £40 per annum.—Among the Regius professors of Divinity have been Richard Bentley, Richard Watson and John Kaye. James I. augmented the income of this professorship. Lectures are given by the professor on the early Fathers.—The salary of the Regius professor of Physic is £40 per annum. The appointment is made by the king. Dr. Haviland has instituted a course of lectures on the Principles of Pathology and the Practice of Physic. All candidates for the degree of M. B. are required to produce a certificate of diligent attendance on a complete course in these lectures.—Prof. Lee's salary is £40 per annum. He is also rector of a church in Hull. He gives a course of lectures, generally in the Lent term.—Doctors in all faculties are excluded from the enjoyment of the Regius professorship of Greek. Prof. Scholefield has an excellent character as a Christian minister. He delivers a course of lectures annually in Lent term. The subject of his first course was *Æschylus*; second, *Plato*; third, *Aristophanes*; fourth, *Thucydides*; fifth, *Sophocles*, etc. Among the predecessors of Prof. S., we see the eminent names of Barnes, Porson, Monk and Dobree.—The candidate for the Arabic professorship must be well learned and skilled in the oriental languages, especially the Arabic. No person can hold it in conjunction with any other professorship. Salary £40. Among the incumbents have been Simon Ockley, author of a history of the Saracens, J. D. Carlyle, author of several translations from the Arabic, and Dr. Lee, now professor of Hebrew.—Attached to the Lucasian professorship is



an estate worth £100 a year. On this foundation have been successively Isaac Barrow, Sir Isaac Newton, William Whiston, Nicholas Sanderson, John Colson, E. Waring, Isaac Milner, R. Woodhouse, T. Turton, George B. Airy and Charles Babbage.—Mr. Cumming, the Chemical professor, delivers a course of thirty lectures in Lent term, on the general principles of Chemistry, and one of twenty lectures, on Organic Chemistry, during the Easter term. The medical students are required to attend these lectures. Salary £100 per annum.—The Plumian professor of Astronomy may be a bachelor, a married man, an Englishman or a foreigner. Income £500 per annum. Here we have the names of R. Cotes, author of *Harmonia Mensurarum*, Robert Smith, A. Shepherd, S. Vince, author of the treatise on fluxions, R. Woodhouse, G. B. Airy, now astronomer royal at Greenwich, and James Challis.—Dr. Clark gives a course of at least fifty lectures in Anatomy. The Anatomical Museum, a rich and interesting collection, now placed in commodious buildings, lately erected at great cost by the University, is under the charge of the professor of Anatomy. It consists of 3,300 specimens.—Prof. Smyth, who has a salary of £400 per annum, delivers a course of lectures in Modern History, in Michaelmas term.—The students in medicine are required to attend Prof. Henslow's lectures in Botany. Salary £200.—Dr. Woodward's specimens of foreign fossils, etc. were purchased at an expense of £1,000. Prof. Green added some valuable organic remains. Prof. Hailstone formed another distinct collection, composed of many rare and beautiful simple minerals. To this part, Prof. Sedgwick has made large additions. He has also established a course of lectures, in which he explains the structure of the earth, more especially of the British isles.—The object of Prof. Peacock, one of the greatest names in mathematical science, is to make students acquainted with the present state of astronomical science, and with the practical methods of observation, which are commonly followed in modern observations. It is also his intention to comprehend lectures on Geometry and the general principles of mathematical reasoning. Salary, an estate, about £300 per annum.—Mr. Norris's fund, for the Divinity professorship, yields £105. The professors have been John Hey, J. Fawcett, T. Calvert, and J. B. Hollingworth. It is now vacant.—Prof. Willis gives a course of lectures in Michaelmas term on Statics, Dynamics and Mechanism, with their practical applications to manufacturing processes, to engineering and architecture. Salary £160 per annum.—Lectures on Mineralogy, had been given by Dr. E. D. Clarke, the traveller, prior to the foundation of the professorship, in which it was his object to illustrate the natural history of the materials used by architects, sculptors and lapidaries, both ancient and modern, the mineralogy of the Scriptures, and of ancient poets and historians. After his death, his collection was purchased for £1,500.—The plan of Prof. Pryme's lectures in Political Economy is, 1st, to trace the history of national wealth from the rudest to the most flourishing state of society, and to examine each change as it naturally arises in the progress of civilization; 2d, briefly to explain the systems of the ancients, of Dr. Paley, of the French economists, and what is called the commercial system; and, 3dly, to explain the principles of taxation and finance.

*Other Foundations, Preachers, Lecturers, Prizes, etc.*

<i>Title.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Last Incumbents.</i>
Barnaby Preacher,	University and R. Rede,	1524	{ J. Mills, E. H. Brown, H. Phillpott & H. W. Cookson.
Lady Margaret's Preacher,	Mother of Henry VII.	1503	
Sadlerian Lectures,	Lady Sadler,	1710	R. N. Adams, D. D.
Hulse's Ch. Advocate,	John Hulse,	1789	Supports 17 Algebraists.
do. Lectures.*	do.	1789	G. Pearson, Ch. Advocate.
Travelling Bachelors, †	William Worts,		R. Parkinson, Ch. Preacher.*
			C. A. Wickinson.

\* The duty of the lecturer is to preach and print each year eight sermons. The subjects are to show the evidence for revealed religion, or to explain some of the more difficult passages of the Bible. Salary about £300 per annum. Incumbents since 1820, C. Benson, J. C. Franks, Temple Chevallier, J. J. Blunt, Henry John Rose, Henry Howarth, and John Parkinson.

† Required to travel in foreign countries, and write at least one Latin letter, each year of their absence, to be deposited in the University.

Chancellor's Prizes,*	Duke of Newcastle,	1751	{ William G. Humphrey and Thos. Whytehead.
Members' Prizemen,	{ Edward French and Thos. Townsend,		C. J. Vaughan and H. A. Woodham.
Sir Wm. Browne's Medallists of 5 guineas each to 3 undergraduates,			Philip Freeman and C. J. Vaughan 2 prizes.
Porson Prize,	C. Burney and J. C. Banks,	1816	C. J. Vaughan.
Smith's Prizemen, (Mathematical,)	Robert Smith, D. D.		W. N. Griffin & E. Brumell.
Norrisian. (Theological,)	John Norris,	1760	John Deck.
Hulse's, (Religious,)	Rev. John Hulse,	1789	John Murray.
Seatonian, (Poetical,)	Rev. Thomas Seaton,		T. E. Hankinson.
Craven's Scholars, (Classical,)	Lord Craven,		G. W. Littleton.
Battie's do.	William Battie, M. D.		James Hildyard.
Browne's Scholarship,	Sir William Browne,		Thomas S. Wollaston.
Davies's do.	J. Davies, D. D.	1804	G. J. Kennedy.
Bell's Scholarships,†	William Bell, D. D.	1810	{ G. H. Hodson, J. Atlay and S. L. Smith.
Pitt's Scholarship,‡	Subscribers to Pitt's Statue,		W. G. Humphrey.
Tyrwhitt's do. (Hebrew,)	Rev. R. Tyrwhitt,	1817	F. W. Collison and E. Huff.
Crosse § do. (Theological,)	Rev. John Crosse,	1832	S. N. Dalton.
Lumley Exhibitions,	Viscountess Lumley,	1657	

The prizes for the encouragement of literature, free and open competition for the whole *University*, amount to upwards of £1,300, three-fourths of which are given for classics and English composition, the remainder for mathematics. The amount of the annual prizes in the different *Colleges* is about £600, two-thirds of which are given for the encouragement of classical literature.

### *University Library.*

By an act of the 8th of Anne, one copy of all the books, charts, maps, etc. which are published in Great Britain, is to be delivered, gratuitously, on application, to each of the following libraries: British Museum, Sion College, Bodleian at Oxford, Public Library at Cambridge, the Library of the Faculty of Advocates at Edinburgh, the libraries of the four Universities of Scotland, Trinity College Library, and the King's Inn Library at Dublin. To the use of the University library at Cambridge, the rent of an estate in Norfolk, worth £200 per annum, is devoted. William Worts, M. A. gave property to the library which yields about £500 per annum. The Rev. John Manistre lately bequeathed £5,000 to purchase books. A quarterly contribution of one shilling and sixpence each, from all members of the University, except sizars, is likewise made for the support of the University library. The management of the library is committed to syndics, who are the vice-chancellor, the heads of colleges, all doctors in each faculty, the orator, and all public professors, the proctors and scrutators. They meet in the library on the first Monday after the division of every term, and oftener if necessary. All members of the senate, bachelors in the civil law and physic, and bachelors of arts, are entitled to the use of the library. The great want of accommodation for books in the present library, and of lecture rooms for the professors, had long been felt; and as the University itself was not in possession of funds to supply these deficiencies, a subscription was commenced, and about £20,000 were collected from members of the University and others who felt an interest in the undertaking. The funds raised by this subscription were, however, only sufficient to raise one side of the proposed court. The first stone was laid Sept. 29, 1837. J. Lodge, M. A. is librarian.

\* Fifteen guineas each to the two greatest proficient in classical learning.

† Dr. Bell gave £5,200 to found eight new scholarships. The scholars to be sons or orphans of those clergymen of the Church of England, whose circumstances are not such as to enable them to bear the whole expense of educating their sons at the University.

‡ Now amounting to £1,500.

§ Amounting to £2,000. The examination to turn on a knowledge of the Hebrew and Greek of the Bible, Ecclesiastical History, etc.

*The University Press.*

On the death of William Pitt, many of his personal friends entered into a subscription for the purpose of erecting some memorial worthy of his name. By means of the funds thus raised, a marble statue was erected in Westminster Abbey, and another bronze statue, after a model by Chantrey, was erected in Hanover Square, London. A large sum remained still unexpended; and the committee, desiring to employ the surplus in some mode that might contribute to the usefulness of the University in which Mr. Pitt received his education, offered to erect a building, after a design by Mr. Blore, which should form the front of the University printing-office, and be designated by the name of the **PITT PRESS**. This munificent offer was accepted, and a large sum of money was expended by the University in purchasing the necessary site. The first stone of the new building was laid in 1831, by the Marquis Camden. The edifice was completed in 1833. One of the principal sources of the wealth of the Universities of Oxford and Cambridge, arises from the printing-offices. These establishments, having peculiar privileges of monopoly, in the case of all Bibles, Testaments, and Prayer Books, published without notes, and having attained considerable celebrity as classical and mathematical presses, are in the enjoyment of a great printing trade. It appears by the Parliamentary papers of July 6, 1815, that the *drawback* on paper printed at the Cambridge University press, during seven years, ending April 5, 1815, was more than £13,000. The *value* of Bibles, Testaments, and Prayer Books printed at Cambridge during the same period, was £149,050 4s. 2d. The *value* of other books printed at Cambridge during the same period, £16,993 15s. 0d. Yearly average value, £23,720 11s. 3d. If the peculiar circumstances under which the Universities conduct their business be taken into the account, it may be calculated that nearly 30 per cent. upon the above sums is clear profit. Since 1815, however, the book trade of the Universities has, at least, doubled; and their profits must have kept pace with their extent of business, from the circumstances of monopoly attending it. The sum of £5,000 at Cambridge, as the profits of the press, is greatly below the reputed amount.\*

*The Fitzwilliam Museum.*

Richard, Viscount Fitzwilliam, who died Feb. 5, 1816, bequeathed to the University his splendid collection of books, paintings, drawings, engravings, etc., together with the dividends, or annual proceeds of £100,000 South Sea Annuities, for the erection of a Museum for their reception. The dividends on the above stock having accumulated to a sum exceeding £40,000, the University proceeded to erect a Museum. It was expected that the building would be covered in during the last winter. The Museum has been augmented by many valuable presents of paintings, prints, books, statues, models and curiosities.

*Mesman Museum.*

This Museum was bequeathed to the University by the late Mr. Mesman. It amounts to 248 paintings, and 33 drawings and prints. Among the painters are many very distinguished names.

*The Botanic Garden.*

A few years since thirty acres were purchased, lying to the east of the London Road, and within a mile of Cambridge. It is intended that the herbaceous ground, with its stoves and its green-houses, should occupy a central position, and the surrounding parts be laid out in an ornamental style, with shrubberies and walks, where such exotic trees as are capable of enduring the climate may be planted. The old garden is east of the Fitzwilliam Museum. Curator, Arthur Biggs, F. L. S.

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\* H. Longueville Jones, M. A. Statistical Illustrations of the principal Universities of Great Britain, read before the British Association at Newcastle, September, 1838.



*Cambridge Observatory.*

This building was erected in 1822-4, after the designs of Mr. J. C. Mead of London, at an expense of upwards of £18,115. The principal instruments in the Observatory are a transit instrument by Dollond, a mural circle by Troughton and Simms, transit clocks by Hardy, Molineux and Cope, and by Graham, together with many less important instruments.

*List of Colleges and Halls.*

<i>Name.</i>	<i>Founder.</i>	<i>Date.</i>	<i>Master.</i>	<i>Number of Fellows.</i>	<i>Members of the Senate.</i>	<i>Members on the Boards.</i>
St. Peter's,	Bp. Hugh de Balsham,	1257	F. Barnes, D.D.	26	98	205
Clare Hall,	Lady Elizabeth Gilbert,	1326	William Webb, D.D.	22	80	169
Pembroke,	Mary de Valence,	1347	Gilb. Ainslie, D.D.	16	45	124
Gonville and Caius,	Edmund Gonville,	1349	Martin Davy, D.D.	29	124	280
Trinity Hall,	Bp. Bateman,	1350	Thos. Le Blanc, D.C.L.	12	45	139
Corpus Christi,	Two Guilds,	1351	John Lamb, D.D.	12	90	227
King's,	Henry VI.	1441	George Thackeray, D.D.	55	79	110
Queen's,	Margaret and Elizabeth,	1446	Josh. King, M.A.	20	130	353
Catharine Hall,	Rob. Woodlark, D.D.	1475	Jos. Proctor, D.D.	14	75	203
Jesus,	Bp. Alcock,	1496	William French, D.D.	17	78	179
Christ's,	Henry VI.	1505	John Graham, D.D.	15	99	222
St. John's,	Lady Margaret,	1511	James Wood, D.D.	53	564	1,087
Magdalene,	Baron Audley,	1519	Geo. N. Grenville, M.A.	17	84	183
Trinity,	Henry VIII.	1546	Christ. Wordsworth, D.D.	60	364	1,698
Emmanuel,	Sir Walter Mildmay,	1584	George Archdall, D.D.	15	114	220
Sidney Sussex,	Lady F. Sidney,	1598	William Chafy, D.D.	12	55	101
Downing,	Sir Geo. Downing,	1800	Thomas Worsley, M.A.	16	28	50

Total, 17 Colleges and Halls; 411 Fellowships; 2,663 Members of the Senate; 5,555 Members on the Boards.

*Miscellaneous Observations and Facts.*

The whole number of professorships is	24
" " " lectureships	25
" " " University officers,	20
" " " College " "	179
" " " fellowships,	411
" " " University scholarships,	20
" " " " fellowships,	2
" " " College scholarships, bursarships, etc.	793
" " " University benefices,	2
" " " incumbents on "	2
Value of University benefices,	£600
Number of College " "	311
" " incumbents on College benefices,	280
Value of College benefices,	£93,300
Number of University prizes,	16
Value of " "	£160
Number of College " "	251
Value of " "	£1,038
Revenue, professors and lecturers,	5,500
" " University officers,	2,000
" " College " "	17,750
" " Heads of Houses,	12,650
" " Fellows,	90,330
" " University scholarships,	1,300
" " College " "	13,390
Total Revenue, Colleges,	133,268
" " University,	16,000
" " Colleges and University,	149,268

The course of study pursued at Cambridge may be considered under two aspects, the University system and the College system. The UNIVERSITY

SYSTEM is that in which Cambridge most nearly resembles the Universities of the continent, and consists principally of the lectures of the professors, and of the examinations to which the students are subjected; together with the regulations belonging to these means of instruction. Every student, without exception, has to undergo two University examinations, one in his second year, and one in his fourth. The subjects of these examinations are, principally, some of the Greek and Latin Classics, some portions of the historical parts of the Greek Testament, Paley's Evidences and Moral Philosophy, and the elementary parts of Mathematics. No one obtains the degree of B. A. till he has passed these examinations in a satisfactory manner. The latter of the two examinations includes a competition for the most distinguished honors which the University can bestow, both for mathematical and classical attainment; and the names of *all* the persons who pass it are arranged in the order of merit.

Besides this *general* education, there are also additional requisitions belonging to the University system, for degrees in the separate faculties. Candidates for the degree of B. M. are required to produce a certificate of their diligent attendance on a complete course of the lectures on the principles of pathology and the practice of physic, given by the Regius professor of physic. The same is true in regard to the lectures of the professors of anatomy, chemistry and botany. The student also undergoes an examination (upon paper, like all the Cambridge examinations) by each of these four professors. Besides these requisitions, the medical student has to read theses, and maintain disputations on certain professional subjects. In mathematics and morals, there is now a *viva voce* examination, with a view to a previous arrangement of the competitors for honors. The degree of B. C. L. is conferred on similar conditions to that of B. M. The candidate has to pass the first of the University examinations, attend the lectures of the professor of law for one year, and to be examined by the professor, and also "to keep exercises" in the law schools. No degrees in divinity are conferred upon *young* men; the lowest, that of B. D., requiring the person to be a B. A. of ten years standing. Nor is there, for the undergraduates, any peculiar course of theological study insisted on *by the University*. But the Gospels and the Evidences form a part of the University course for all; besides which each College has its own regulation on the subject. The Norrisian professor of divinity delivers a course of lectures on doctrinal and historical theology; and a certificate of attendance on this course is demanded by the bishops, in most cases, as a condition of ordination.

There are no *compulsory* examinations in any other subjects than those which we have mentioned; the competitors for the Hebrew scholarships and prizes, as well as for various other University honors, being voluntary. But there are courses of lectures delivered by University professors on most provinces of science. Some of these are attended by many general students from choice. Such are mineralogy, political economy, geology, natural and experimental philosophy, arts and manufactures, and modern history. The persons who at present lecture on some of these subjects are, Professors Sedgwick, Smyth, Willis and Challis. The lectures of the late Prof. Farish, and those of Prof. Airy, now astronomer royal, were delivered with care and zeal, and their auditors were numerous. The course of Prof. Scholefield on Greek, and those of Prof. Lee on Hebrew and Arabic, have been generally delivered to crowded audiences. There are able teachers of modern languages at Cambridge. Some of the changes in the University system have been made within a few years past. The second general examination was established in 1822. The *classical tripos*, or honorary classification of those who, on taking the bachelor's degree, distinguish themselves in classical studies, was also instituted in 1822. Some important modifications in the examination for mathematical honors, were introduced in 1827.

We will now turn our attention to the COLLEGE SYSTEM. Many believe that this is the most beneficial part of the Cambridge course. It consists of lectures and examinations, which are principally confined to classical and mathematical subjects. Instruction on such subjects could be given but very superficially on the system of lectures. A lecturer on Thucydides or on fluxions, could do little in teaching a class of 1,200. A college tutor or

lecturer has a class of 20 or 30, whom he can address collectively and examine individually, so that he can ascertain the degree of their attention and the nature of their difficulties. The personal acquaintance subsisting between teachers and learners so circumstanced, and likewise connected by various other ways, is regarded as one of the most important and characteristic features in the Cambridge system. The college lectures will of course assist the student in preparing for the University examinations, but their more immediate purpose is to inform and direct the pupil in respect to the *College* examinations. These now take place in all the Colleges, generally at the end of the academical year. As each examination in each College fills from ten to thirty sheets with printed questions, the University press is absolutely clogged with these documents at the time of the examinations. The *fellows* are generally the examiners in their respective Colleges, and this is one of the most important of their functions. In selecting them, reference is almost universally had to their fitness for this office. In the larger Colleges, a special examination is held when a fellow is to be chosen. The annual College examinations differ from the University examinations in having for their subjects certain selected works of ancient authors, and certain particular branches of mathematics for students of each particular standing. In his reading the particular portions of literature thus fixed upon, the student is directed to make himself master of the main points of criticism, history, and antiquities, which bear upon them, with the illustration which they receive from other ancient authors, and various similar topics. In this employment, he is assisted by his tutor or lecturer, who communicates the results of his own reading as applied to the author thus placed before him. The results of the annual College examinations are notified by an arrangement of the competitors into various classes, which are publicly exhibited in the particular College. For those who have activity and talents there are additional opportunities for exertion, as declamation, prize essay, verse prizes, scholarship, etc.

Perhaps the most peculiar of the institutions of Cambridge is that of fellowships. Those who are elected fellows of a College become possessed of a small stipend, of very different value in different instances; and in most Colleges they succeed, in the order of their seniority, to the choice of certain livings, as they become vacant. It is a common occurrence, that the electors in the smaller Colleges, (the master and the fellows,) adopt a more meritorious person from another College, passing over members of their own, who are judged less fit for the office of examiners. This is more especially the case when they wish to obtain a fellow for a tutor or an assistant tutor.

The business of private tutor, one of considerable importance, is undertaken, in a great number of instances, by bachelors of arts. In this way, the pupil receives the instruction and advice of his tutor, alone, during a certain time, generally an hour every day. A tutor, who has eminently distinguished himself, is always much sought.

Many of the fellowships are restricted with the conditions, that the holders shall come from certain schools, counties, etc. A strong disposition has appeared in the Colleges to get rid of these fetters. In many of the fellowships not founded by private persons, these restrictions are substantially removed. The fellowships are of great use in supplying both the University and the Colleges with officers of various denominations requisite for the management of their affairs or their discipline, with tutors public and private, with examiners, and also with a sort of academic public, which connects and mediates between the officers and undergraduates. They also afford the means of retirement and study to many persons who prefer such occupations to the struggles of professional or public life. It would be hardly too much to say, that these situations supply the only encouragement which England now offers to the cultivation of learning and mathematical science. A youth of narrow fortune, who has a strong bias to these studies, looks to a College fellowship as the goal of his desires, and the means of cultivating his favorite pursuits; and if his desires are limited to this object, he rarely fails.\*

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\* British Quarterly Journal of Education, 1831, vol. ii. pp. 242-250.



## ALUMNI OF DARTMOUTH COLLEGE.

BIOGRAPHICAL SKETCHES OF GRADUATES AT DARTMOUTH COLLEGE  
IN THE CLASS OF 1786.

[Prepared in part by the late JOHN FARMER, Esq.\* Corresponding Secretary of the New Hampshire Historical Society.]

[Brief notices of all the Graduates at Dartmouth College down to the year 1786 have been published in the previous volumes of the American Quarterly Register. The course pursued in respect to the other classes, will be adopted in reference to this class.]

## WILLIAM BREWSTER, B. A.,

was the son of John and Mary Brewster of Hampton, Ct., and was born June 17, 1764. His first American ancestor came to Plymouth, Ms. in 1620. His name was William, and he was a Ruling Elder in the church at that place. He was born in England, 1560, and died at Duxbury, Ms., April 16, 1644, in his 84th year. The names of his children were Patience, Fear, Love (a son,) Wrestling, Jonathan, Lucretia, William, and Mary.†

Love Brewster, the son of Elder Brewster, married Sarah Collins, [or Collier,] May 15, 1634. Their children were Nathaniel, William, Wrestling, and Sarah. Wrestling, the son of Love and Sarah, had four sons, viz. Jonathan, John, Joseph, and Nathaniel. The last mentioned Jonathan had five sons, viz. James, Peleg, Jonah, Elijah, and Jonathan. Peleg was born February, 1717, and lived in what is now Windham, Ct. (Scotland Society,) and removed to Canterbury, (Westminster Society,) where he died, 1801, aged 84 years. He had but two children, John and Jedediah. John, the father of William who graduated at Dartmouth College, was born June 14, 1739. He settled at Hampton, then Canada Parish, in Windham, in the practice of medicine, and married in November, 1760, Mary Durkee, a daughter of Capt William Durkee one of the first settlers of the place. Their children were Mary, William, John, Augustus, Royal, Abel and Sophia (twins.) Mary died Sept. 9, 1805, William, the subject of this notice, died Jan. 4, 1789. John is deaf and dumb, has been a portrait and miniature painter, and now lives in Buxton, Me. Augustus died Jan. 30, 1789, aged 21 years, at which time he was a medical student. Royal practised medicine at Buxton, Me. and died March, 1835. The mother of these children died 1783, and the father married in 1789, Ruth Avery, daughter of Rev. Ephraim Avery of Brooklyn, Ct. and had children, viz. Elisha, who died in infancy, William Augustus, born Dec. 10, 1791, Sophia, who died in 1800, aged 5 years, and Betsey Avery, who died, 1838, aged 40 years. The father of these children, having practised medicine fifty years, died in August, 1823, aged 84 years, and his second wife died May, 1823. Her father died early in life, and her mother married for her second husband, Mr. Gardiner, the proprietor of Gardiner's Island, off New London, Ct. After his death she married Gen. Israel Putnam, who outlived her. She died during the Revolutionary war at the town of Rye, in the State of New York, near Greenwich, Ct., where Putnam rode down the precipice to escape from the British troops who were in pursuit of him.

William Brewster, of whom we would now more particularly speak, was fitted for college at the Academy in Plainfield, Ct. under the famous Mr. Ebenezer Pemberton. He entered college the Freshman year and graduated with his class highly respectable for scholarship. Soon after graduating he commenced the study of Divinity and pursued it until he was licensed to preach. He was never settled in the ministry. His health was feeble when he graduated, and he slowly declined in a consumption till he died, aged 24 years, in twenty-eight months after taking his degree. He was a pleasant, social young man, much esteemed and beloved, of good talents and promise.

The following lines are inscribed on the marble at the head of his grave.

"Oh death, thou cruel foe to human kind,  
Thy rage no art can tame, no strength can bind;  
'Tis thou that blasts the youthful scholar's hope,  
By thee, the strictest friendship's broke;  
For thee a father mourns, a son in sighs,  
While tears steal softly down a sister's eyes.  
Here Brewster lies cut down in early youth,  
A son of science and the friend of truth."

[William Augustus Brewster, M. D., Dr. Thacher's History of Plymouth, Dr. Allen's Biog. Dict.]

Of the name of Brewster, fifteen have received degrees at colleges in this country.

\* As these Sketches were left in an unfinished state, alterations and additions have been made, as information has been obtained.—Eps.

† Dr. Brewster of Hampton, Ct. thinks that the names of the children of Elder Brewster were Trulove, Wrestling, Jonathan, Lurvonis, William, Mary, and Nathaniel.

## JOHN CALEF, B. A.

Mr. Calef was born in Kingston, N. H., Sept. 23, 1762. His father was Col. John Calef of the same place, and his mother's name before marriage was Judith Chellis. She was of Kingston also. The grandfather of the subject of this notice, it is believed, lived for a time in Newbury, Ms. but afterwards in Kingston, where he died. His birth place is not known. Mr. Calef prepared for college with the Rev. Elihu Thayer, D. D. of his native place, who was in the habit of instructing youth in the common branches of education. After leaving college he contemplated studying medicine; but his health not admitting of close application to literary pursuits, he abandoned the idea and turned his attention to agriculture. He, therefore, never entered either of the learned professions. Mr. Calef married Abigail Bartlett, Nov. 27, 1788. They have had three daughters, viz. Abigail, Salome, and Helena. Salome died a few weeks short of the age of eighteen years. Helena is married and lives in Heniker, N. H. Abigail still resides with her parents. Mr. Calef has been employed more or less in town business, and he one year represented Goshen, N. H., where he now resides, in the General Court. He also lived a few years in Pembroke, N. H. He and his wife are quite infirm.—[Rev. Ora Pearson, Rev. Abraham Burnham, Rev. Peter Sanborn and Rev. Abel Manning.]

Only three of the name of Calef have graduated at the colleges in the United States.

## BARUCH CHASE, M. A.

In seeking information in reference to Mr. Baruch Chase, we have found materials for brief notices in respect to a number of the descendants of Aquila Chase, who was the first of the name of Chase who came to this country. We shall, therefore, speak of various individuals of the family, and not confine our remarks to the individual at the head of this article, believing that the genealogical account will be interesting and worthy to be thus preserved.—AQUILA CHASE was born in Cornish (England) in 1618. He came to this country in 1640 and located himself at Hampton, N. H., and five years afterwards moved to Newbury, Ms. with his wife Anne. They had eleven children. He died in Newbury, Dec. 24, 1670.—MOSES, the youngest of his sons, was born Dec. 24, 1663. He married Anne Follansbee Nov. 10, 1684. They had many children. Their first was DANIEL, born Sept. 20, 1685. He married Sarah March, Jan. 2, 1707. They had many children. Their first born was Samuel. He married Mary Dudley. They had a large family, five sons and six daughters. Their sons were Samuel, Dudley, Jonathan, March, Solomon.—DUDLEY married Alice Corbet of Mendon, Aug. 23, 1753. They lived in Sutton about ten years, and then moved to Cornish, N. H. They had fifteen children, viz. John, Mercy, Lois, Simeon, Abigail, Salmon, Ithamar, Baruch, Alice, Sarah, Daniel Corbet, Heber, Dudley, Rachel, Philander. Eight of these first mentioned were born in Sutton; the remainder in Cornish. Five of these sons were educated at Dartmouth College, viz. Salmon, Baruch, Heber, Dudley, Philander. John, the first born, died very young—Simeon, Ithamar, and Daniel Corbet were farmers. All the daughters married well and brought up families, most of them large. Salmon was an Attorney and Counsellor at Law in Portland.\* Baruch is an Attorney and was Solicitor for Hillsborough County, N. H., for ten years, justice of the peace and President of Merrimack County Bank. He has held also various minor offices. Heber was a physician. Dudley was an Attorney at Law, a member of the General Court of Vermont, Chief Judge of Supreme Court, Member of Congress in the House of Representatives and also in the Senate. Philander has many years been preaching the Gospel and is now Bishop of Illinois. It is expected that a full history of his life will soon appear. These five brothers, after they left college, each instructed a private school for about two years.—Baruch was instructor of Moor's School, connected with Dartmouth College, for one and a half years. He prepared twenty-seven young men for college, who entered that institution, and most of them have been honorable and useful men.

The following is a copy from the Family Record of Dudley Chase and Olive Corbet. They were married Aug. 23, 1753—their children were fifteen.

John—lived only a few days.

Mercy, born April 6, 1755,	married Stephen Child,	had a large family.
Lois, b. Aug. 16, 1756,	" Benjamin Smith,	" "
Simeon, b. June 14, 1758,	" Mary March,	" two children.
Abigail, b. Nov. 9, 1759,	" John Morse,	" many children.
Salmon, b. July 14, 1761,	" Mary Simpson,	" five children.
Ithamar, b. Sept. 27, 1762,	" Jennette Ralston,	" many children.
Baruch, b. March 27, 1764,	" Ellen Wiggin,	" three children.

\* Some account was given of him in the last number of the American Quarterly Register, in the article containing Statistics respecting the Bar of Cumberland County, Me.

Alice, b. Oct. 17, 1765,	married Bibye Lake Cotton,	had many children.
Sarah, b. Sept. 14, 1767,	" Tireh Durkee,	" one son only.
Daniel Corbet, b. Jan. 13, 1769,	never married }	{ both died about twenty-four
Heber, b. Sept. 2, 1770,	never married }	{ years old.
Dudley, b. Dec. 30, 1771,	married Olive Brown,	
Rachel, b. Jan. 10, 1774,	" Joseph Dennison,	had a large family.
Philander, b. Dec. 14, 1775,	{ " Mary Fay, and }	{ " many children.
	{ " S. M. Ingraham, }	

Baruch Chase prepared for college in Moor's School at Hanover. He read law with Bradley, Buck, and Aaron Hutchinson, Esqrs. at Lebanon, principally with the latter. He commenced business in Hopkinton, N. H., Oct. 4, 1790; married Ellen Wiggin, daughter of Benjamin Wiggin, Esq. and sister of Benjamin Wiggin and Timothy Wiggin, now of London, Eng., and had three children, a daughter who died in a few days after birth, Benjamin Wiggin and Samuel Greenleaf; the former a merchant in Philadelphia, the latter a farmer in Hopkinton.

Of the grandchildren of Dudley Chase and Olive Corbet, seven have been educated at college, viz. two sons of Philander Chase, two of Ithamar Chase, one son of Salmon Chase, and two sons of Rachel Chase, who married Joseph Denison, M. D.—[*Records of the Chase Family*.]—There have been forty-five graduates of the name in the country.

#### ERASTUS CLARK, M. A.,

was the son of Doct. Clark, a physician at Lebanon, Ct. He was young in college, of a sprightly turn of mind, and a good scholar. He studied law with his brother at Windham, Ct., became a very respectable attorney, lived at Utica, N. Y., and was a member of the State legislature as a representative and also as a senator. Possessed of good common sense, great integrity of character, and unostentatious piety, he was much beloved by those who knew him, and sustained with credit to himself and with the approbation of others, the office of elder in the Presbyterian church where he lived. He married Sophia Flint, a niece of the Rev. Dr. Flint of Hartford, Ct., who resided at that time with her uncle. She still lives, but her husband died before 1830.—[*Hon. Charles Marsh, Gen. John Francis and Hon. Calvin Goddard*.]—One hundred and sixty individuals of the name of Clark or Clarke have graduated at the colleges in this country.

#### WILLIAM DANIELSON, B. A.,

son of Col. Danielson, was born at Killingly, Ct. He was one of the most modest and unpretending, and yet one of the best scholars in his class. He was a man of deep thought, but of few words. It is not known that he entered upon the studies of a profession. He died within a year or two after graduating, and probably fell a sacrifice to severe study.—[*Rev. Azel Washburn, Hon. Charles Marsh, and Hon. Calvin Goddard*.]—Four of the name have graduated.

#### ELKANAH DAY, B. A.

He was from Westminster, Vt., at which place his father was a physician. He studied medicine and commenced the practice of it in Reading, Vt., where he resided a few years, and then moved away; but where he went, or whether he is now living is not known.—[*Hon. Charles Marsh, Rev. Azel Washburn*.]

Twenty-nine of the name have graduated.

#### GORDON DORRANCE, M. A.

He was born August 1, 1765, in what is now called Sterling, one of the most eastern towns in Connecticut. His parents were born in the same place, and his grand-parents, on the side of his father and mother both, lived and died in that town. He prepared for admission to college with the Rev. Levi Hart, D. D. of Griswold, formerly the North Society in Preston, Ct. After graduating, he spent a season in teaching at Griswold, and then studied divinity with Dr. Hart. He commenced preaching at the close of the year 1788, and was ordained at Windsor, in the County of Berkshire, Ms., July 1, 1795. Having labored faithfully and successfully as a minister of Christ in that place for nearly forty years, he was dismissed in 1834. Since that time, preferring the ministry to any other employment, he has frequently preached, though not with a wish or view to settlement. He now resides at Sunderland, Ms. He married for his first wife a daughter of Daniel Morgan, Esq. of Griswold, by whom he had two children. One died in infancy. The other, named Gardiner, still lives;—graduated at Williams College in 1820, where he also received a master's degree, and also the degree of doctor of medicine;—is now a practising physician at Amherst, Ms. For his second wife, who still survives, Mr. Dorrance married the widow of the late Col. Moses Tyler of Griswold, Ct.

Eight of the name have received degrees.



## MOSES FISKE, M. A.,

was the son of Peter Fiske, who was born at what is now called Sherburne, Ms. His grandfather bore, it is believed, the name of Isaac, and was a descendant of the ancestor, David Fiske, who fled from persecution in England, with several brothers and their mother, and settled in Watertown, Ms., and was one of the early proprietors of the town, and was admitted a freeman in 1638. Of his emigration from England to this country and settlement in Watertown, there is a particular account in Mather's *Magnalia*. Peter Fiske married Sarah Perry, daughter of Joseph Perry, who was of Marlborough, Ms. His son Moses was born at Grafton, Ms. in 1759. He prepared for college principally with Rev. Samuel Reed of Warwick, Ms. When he graduated in 1786, he delivered the salutatory oration in Latin. In 1788, he was appointed Tutor in Dartmouth College, and continued in that office until 1795, discharging its duties with great fidelity and ability. He was very thorough and successful as an instructor. Before or about the time he became Tutor, he was approbated to preach the gospel, and delivered a few discourses, but soon abandoned the idea of following the ministry as a profession. More than forty years ago he went to Tennessee, and is now living there in the 80th year of his age, in Hilham, Overton County. He remained single until he was more than fifty years of age. He then married, and has brought up a family of nine children, eight of whom are now living. Mr. Fiske always possessed a fondness for learning, and, although his principal business of late has been agriculture, yet he has continued to apply himself to reading and study. No man of his years, probably, has kept up with the times better than he has done. Not a few individuals in the State of Tennessee are indebted to him for the education they have acquired. He was always disposed to encourage the desponding and aid the needy. While Tutor in college, although his means were quite limited, he assisted many, and furnished some with almost their entire means of procuring an education.

He early manifested a strong disapprobation of involuntary servitude, went to Tennessee an enemy to slavery, and remains so to this day. He never was the owner of a slave, although their services would have been very convenient to him.

He has never filled any public office higher than that of a justice of the peace, as he never could without soliciting it from the people. This he would not condescend to do.

He was the author of many fugitive pieces, as essays and poetical effusions. He was for some time editor of a periodical called the "Eagle," published at Dartmouth College. He published a sermon, entitled, "Tyrannical Liberty-men: a Discourse on Negro Slavery in the United States, composed at ——— on the late Federal Thanksgiving day, (19th Feb. 1795.) 'And I beheld the tears of such as were oppressed, and they had no comforter, and on the side of the oppressors there was power, but they had no comforter.' (Eccl. iv. 1.)" He published also an English grammar, called "The Young Gentleman and Ladies' Accidence," published at Worcester, Ms. in 1792. In 1811, October 31, he was elected a Corresponding Member of the Massachusetts Historical Society. The American Antiquarian Society has also honored him by electing him a member of their institution. He is an elder brother of the Rev. John Fiske of New Braintree, Ms.—[*Rev. John Fiske and Rev. Thomas A. Merrill, D. D.*]

Fifty-two of the name of Fisk or Fiske have graduated.

## STEPHEN FULLER, M. A.,

was born at Mansfield, Ct., December, 1757. His father, David Fuller, was a farmer in rather low circumstances as to property, but a very devoted Christian. The son continued with the father till he was twenty-one, laboring on the farm and assisting in supporting the family. Having hopefully become a subject of grace under the ministry of the Rev. Dr. Richard Salter, who was pastor of the church in Mansfield, he concluded, with the advice of his pastor and other Christian friends, to attempt to obtain an education for the ministry. He commenced fitting for college with Dr. Salter. Soon after this his father removed his family to Stafford, and his son went with him and taught a school in that place, pursuing at the same time his preparatory studies with the Rev. John Willard. After being at Stafford a year or two, he went to Hanover, N. H., and was received into the family of the Rev. Eden Burroughs, then pastor of the church in the East parish of Hanover, who treated him as a father during his collegiate course, and, in a pecuniary way, assisted him. After graduating, Mr. Fuller commenced the study of theology with Mr. (afterwards Dr.) Burroughs. During that time he taught a school in the vicinity. He also spent two or three months in the study of divinity with the Rev. Mr. (afterwards Dr.) Burton of Thetford, Vt., from whom he derived much benefit. There was a very intimate friendship between them as long as Mr. Fuller lived. Being but twelve miles apart, they used to be frequently in each other's study, praying and conversing together. Before settling in the ministry, Mr. Fuller preached in various

places with great acceptance. Having received an invitation from the people in Vershire, Vt. to become their spiritual guide, he accepted their invitation, and was ordained their first minister September, 1788, and was soon after married to Miss Phebe Thurston of Hollis, N. H. They had ten children, seven sons and three daughters. Their names are Henry, Stephen Hopkins, Sewall, Phebe, Lucy, Lydia, Edwin, Edward Crocker, David Thurston and Joseph. Phebe, the eldest daughter, married the Rev. Silas M'Keen, now of Belfast, Me. She died at Bradford, Vt., leaving three daughters, now grown. Lydia, the youngest daughter, died in Vershire soon after her sister. Two of the sons, Henry and Joseph, are settled ministers in Connecticut, graduates of Middlebury College. Two other sons, Edward C. and David T., are graduates of Williams College. Edward C. is a minister and stated supply at Piermont, N. H., and David T. is an attorney in Delaware, Ohio. Sewall and Edwin are farmers, the first in Vershire and the second in Fairlee, Vt. Stephen H. is a practising physician in East Haddam, Ct. All the children have become professors of religion except two.

Mr. Fuller was one of the editors of the "Adviser, or Vermont Evangelical Magazine," issued at Middlebury. He published several sermons; one delivered at the installation of the Rev. Sylvester Dana of Orford, N. H.; one delivered at the ordination of the Rev. Joel Byington, from Matt. xxviii. 20; one on Lord's day, March 31, 1811, from Isa. viii. 20; one from the text "What is truth?"; also four "On the advantages of Union and Christian Discipline in Churches."

Mr. Fuller was accounted one of the best preachers in Vermont in his day. He was often called to officiate on special occasions. His manner in the pulpit was deliberate and peculiarly adapted to interest the attention. He seldom preached without an attentive auditory. His exhibitions of divine truth were always clear and forcible, and some of his illustrations of the guilt of the sinner were uncommonly impressive. His views of the distinguishing doctrines of the gospel accorded with those of Edwards and Hopkins. He was a man highly respectable for talents and scholarship, a sound and able theologian, and a useful minister of Jesus Christ. There was a general revival of religion in his congregation in 1808-9, besides other partial seasons of grace. An account of this revival was published in the "Adviser." The estimation in which he was held as a divine may, in some measure, be learned from the fact that a number of young men pursued their theological studies under his direction.

Mr. Fuller was constitutionally retiring, and never very social except with his most intimate friends. He was very grave, and his habits of study excellent. His judgment was good, and appears to have been appreciated, for his opinions and advice were often sought in difficult cases. Having labored faithfully in the ministry in Vershire about twenty-eight years, he died, greatly lamented, in 1816, aged 60. His widow still survives, though quite infirm.—[*Rev. Henry Fuller, Rev. Thomas A. Merrill, D. D. and Rev. Azel Washburn.*]

Fifty-one of this name have received degrees at the colleges in this country.

#### CALVIN GODDARD, M. A.,

was born at Shrewsbury, in the County of Worcester, and Commonwealth of Massachusetts, on the 17th day of July, A. D. 1768. His father was Daniel Goddard, a farmer who lived upon and owned a farm of three hundred acres near the meeting house in Shrewsbury, of which his grandfather was first proprietor, and where he lived and died. His grandfather, Edward Goddard, was born at Watertown, Ms. March, 1675, and died at Framingham, Feb. 1754. He was for many years a justice of the peace, and represented that town for a succession of years in the General Court, and in May, 1733, was appointed a member of his majesty's council, which office he held for three years under Governor Belcher. He was the son of William Goddard, who was born in London, and came to this country, a fugitive from religious persecution, in 1666. The great fire in London the same year consumed his house, and all his property in London. His father, Edward Goddard, a wealthy farmer in Norfolk county, England, being on the "parliament side," had his house destroyed and plundered by a company of cavaliers. The mother of the subject of this notice was Mary Willard, of Grafton, Ms. and was married November 17, 1756. She was related to the family of Willards in Massachusetts. To her pious instructions, exertions, and maternal kindness, her son was greatly indebted. Mr. Goddard prepared for college at Shrewsbury, partly under the care of a relative, Nathan Goddard, Esq., who lived at that place, and was a graduate of Harvard College; partly under the care of Rev. Benjamin Stone, who spent the cold winter of 1780 at his father's house, because the depth of the snow would not allow him to leave it; and partly under the care of Rev. Joseph Sumner, D. D., many years the clergyman of that town. His employment has been that of a lawyer. Before entering upon his profession, however, he was preceptor of Plainfield Academy, Ct. where he taught Latin and Greek two years. He studied law in the office of Col. Jeremiah Halsey, of Preston, County of New London, Ct., was admitted to the bar November, 1790, and commenced the practice of



law in Plainfield, County of Windham, in the winter of 1791-2. In 1795, he represented that town in the General Assembly, and continued to do so with little intermission until 1800, and in 1799-1800 was Speaker of the House of Representatives in the State Legislature. He was elected a member of Congress in 1801, and afterwards a second and third time. In the spring of 1805 he resigned his seat in the ninth Congress, to which he had been elected the preceding autumn. In the spring of 1807 he removed to Norwich, Ct., where he now resides—while he still represented the town of Plainfield in the General Assembly, and was again chosen Speaker of the House of Representatives. He was successively for several years Mayor of the City of Norwich, until he resigned that office. From 1810 to 1815 he was a member of what was then called the upper house, now Senate. In the year 1814, was elected member of the convention commonly called the *Hartford Convention*, and subsequently by the Legislature appointed delegate to proceed to Washington, and attempt to carry into effect the objects of that body, which was rendered unnecessary by the arrival of the Treaty of Peace. In 1815 he was elected one of the Judges of the Superior Court, and continued in that office three years, until a revolution took place in the political character of Connecticut, when in 1819-20 seven members of the Court, he with others, had *leave to retire*. He was elected in the spring of 1819 a Representative in the General Assembly from the town of Norwich, as is supposed, in part by those opposed to his politics. From that time to the present he has devoted his time sedulously to his profession. On the 27th November, 1794, Judge Goddard was married to Alice Cogswell Hart, at that time the only daughter of the Rev. Levi Hart, D. D. of Preston, now Griswold, New London County, and granddaughter of the Rev. Dr. Bellamy of Bethlem, Litchfield County. She was a woman of great excellence of character, and died in May, 1832. They were blessed with six children; Charles Backus, who graduated at Yale College in 1814, studied law, and in 1817 migrated to Zanesville, Ohio, where he married Harriet Convers, and has ever since been in the practice of law, has a family of seven children, the eldest of whom is now a member of Yale College;—George Calvin, a graduate of Yale College, studied law and resided for a time in Philadelphia, has been several years in the practice of law in New York, where he married Catharine, a daughter of Seth P. Staples, Esq., and where they now reside, with a family of three children;—Alice Hart, who married Asa Child, Esq. a graduate also of Yale College, a lawyer now residing in Norwich city—they have three children;—Julia Tracy, who now resides with her father;—James Burrill, is a merchant in Norwich, married Jane Newton Adams, has two children, and they reside with his father;—Levi Hart, a graduate of Yale College, studied law in the office of his father, and for a time at the law school in Cambridge, Ms.; admitted to the bar; married Mary Woodbridge Perkins; removed to Ohio, where he practised law two years; returned, gave up his profession, and is now a farmer, residing at Salem, in New London County, Ct. Judge Goddard has been a distinguished lawyer and civilian, and a very worthy citizen; and in his declining years, enjoys the hope of a glorious immortality.—[*Genealogy of the Goddard Family*.]

Twenty-two of the name of Goddard have received academical degrees.

#### DANIEL GORDON, M. A.,

was the son of Daniel and Jennet Gordon, of Lisbon, Ct., and was born about 1765. It is not known where he attended to his preparatory studies, but he passed his collegiate life with the usual reputation. He immediately entered upon the study of medicine, under the direction of Dr. Elisha Perkins, of Plainfield, Ct., and having finished his studies, he went into the practice of physic in that town, where he continued several years, a respectable and useful physician. Dr. Gordon married Miss Priscilla Pierce of Plainfield, a lady of great worth, by whom he had a number of children, viz. Jedediah, Chauncy, Daniel, and Mary. In the course of eight or ten years after marriage, he removed with his family to Granville, N. Y. Where he now resides, is unknown, though it is believed that both he and his wife still live.—[*Rev. Jacob Allen, Rev. Gordon Dorrance*.]—Twenty-two of the name of Gordon have received degrees.

#### STEPHEN GROVER, M. A.

He was a native of Tolland, Ct. and the son of Joseph Grover, who was also, probably, born in the same town. He was engaged as a soldier in the Revolutionary war, where he received a wound. He entered college considerably advanced in life, having attended to his preparatory studies under the tuition of the Rev. Nathan Williams, D. D. He was a very pious, worthy man, though not a distinguished scholar. His theological course of instruction, he pursued with Dr. Williams, of his native place. Mr. Grover married and settled in the ministry in Caldwell, a town adjoining Newark in New Jersey, and there died suddenly in his bed at 3 o'clock in the morning of June 22, 1836, in the 78th year of his age, and the 50th year of his ministry. His brother Joseph graduated at Dartmouth in the class of 1773, settled in the ministry, and is supposed to be yet living.—[*Rev. Abram Marsh, Hon. C. Marsh*.]—Four of the name have received degrees.



## WILLIAM SHERMAN HART, M. A.

He was the son of the Rev. Levi Hart, D. D. of Preston, Ct., and fitted for college with his father. After graduating, he studied law with Judge Tapping Reeve of Litchfield, Ct. and about the time he became of age, commenced practice in his profession at Norwich city, in his native State, where he remained for more than twenty years. He afterwards removed to the State of New York, and in 1834 died, at the house of his son, who then resided at Bristol, Pa.

Mr. Hart was married twice. His first wife was Miss Eunice Backus of Norwich, and his second wife was Mrs. Eliza Brown, an English lady, who was the widow of Maj. Jackson Brown of the British army, and had at the time of this marriage a large family of children. She has deceased. Mr. Hart had one son by his first wife, whose name is William Backus. He graduated at Yale College in 1817, and now resides in the city of New York.—[*Hon. Calvin Goddard.*]

Of the name of Hart, thirty-seven have been graduated.

## ASAHEL HUNTINGTON, M. A.,

was born in Franklin, Ct., March 17, 1761. His paternal ancestors were among the early settlers of Norwich, of which Franklin was a part before its incorporation as a town. His grandfather, Deacon Christopher Huntington, died at an advanced age, leaving four sons, viz: Christopher, Theophilus, Elisha and Barnabas. His father, Barnabas, was born June, 1728, and died April 14, 1787. He worthily sustained the office of deacon, and was greatly respected for his moral worth. His mother, whose maiden name was Anne Wright, was born Oct. 18, 1732. and lived to nearly the age of one hundred years. She was a woman of great excellence of character, and a pious and devoted Christian. Under the faithful instruction and guidance of such parents, the subject of this notice made an early profession of religion, which he illustrated and adorned through the remainder of his life. He determined to devote himself to the work of the ministry, and pursued his studies preparatory for college under the tuition of the Rev. and venerable Samuel Nott, D. D. who still survives as pastor of the church in Franklin. When his class graduated he pronounced the valedictory oration. He pursued his theological studies for the term of nearly three years, at first under the direction of Rev. Dr. Charles Backus of Somers, Ct., and afterwards under Rev. Dr. Levi Hart of Preston, (now Griswold.) Ct. He was ordained as pastor of the Congregational Church and Society in Topsfield, Ms. November 12, 1789, as successor to the Rev. Daniel Breck. Dr. Hart preached his ordination sermon. He was married to Alethea Lord, daughter of Elisha Lord, M. D. of Pomfret, Ct., June 2, 1791. Having fulfilled a successful and useful ministry for a period of nearly twenty-four years, among an entirely united church and people, he died April 22, 1813, after a sickness (throat distemper) of five days, leaving a widow, who still survives, and five children, viz: Alethea, Elisha, Asahel, Hezekiah and Mary Ann, of whom only two now survive, viz: Elisha Huntington, M. D. of Lowell, Ms., and Asahel Huntington, counsellor-at-law, of Salem, Ms. The discourse at his funeral was preached by Rev. Isaac Braman of Rowley, (now Georgetown,) and was published in connection with a sermon partly written out by Mr. Huntington on the same day that he was seized with his last illness, from the text "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."

Mr. Huntington published several occasional discourses. He was a discriminating and faithful preacher. His theological opinions were strictly evangelical; but being a truly wise man, and affectionate and conciliatory in all his intercourse with his people, he secured and retained their confidence, attachment and respect throughout the entire period of his ministry. In the private relations of life, he was a model of all that was good and excellent. His praise is still in the churches, as well as in the hearts of all who possessed an intimate knowledge of his character and virtues.—We close with an extract from the sermon preached at his funeral by the Rev. Mr. Braman. "His moral and religious character was without a blot. In all social and relative duties, he was faithful and scrupulously exact. Of conjugal affection and parental tenderness and fidelity, he was a model. As a friend, (and to whom was he not a friend?) he was affectionate and sincere. Modest and unassuming, as well as of a social turn, he was uncommonly amiable as a companion. As if born for the sole purpose of comforting the afflicted and making his fellow creatures happy, his life was that of active benevolence. As a minister of the gospel, his praise is in the churches—among the people of God, who are willing to hear divine truth, though it come to them in a still small voice. In prayer he was fervent, solemn and devout. To know the mind of the Lord was his first object, and then to declare it to his hearers for their instruction and profit. A faithful servant of Christ, mindful of his responsibility to him, and sincere in his affection for his people, he watched for their

souls as one that must give an account; not shunning to declare the whole counsel of God."—[*Asahel Huntington, Esq. and Rev. Peter Sanborn.*]

Sixty-one of the name have graduated at our colleges.

#### CHARLES MARSH, LL. D.,

was born at Lebanon, Ct., July 10, 1765, and was the son of Joseph Marsh, who was also a native of Lebanon. His mother's maiden name was Dorothy Mason, and her father, Dea. Mason, who resided in that part of Norwich which is now called Franklin, was half brother of the celebrated missionary, David Brainerd, by the mother's side, and she, Mrs. Marsh, was sister to the father of the Hon. Jeremiah Mason of Boston. The father, with his family, moved to Hartford, Vt. about the year 1773. In the Revolutionary war he was a colonel, and commanded a regiment. He was chief justice of the county court for many years, and also lieutenant governor of the State.

The subject of this biographical notice fitted for college at Moor's school in Hanover, N. H., under the instruction of the pious Mr. Jacob Wood. He entered Dartmouth College in 1782, and graduated one of the best scholars in his class in 1786. He pursued the study of law under the direction of the Hon. Tapping Reeve, LL. D. of Litchfield, Ct., a graduate of the College of New Jersey, who in 1784 established a law school, and became a distinguished instructor of youth in the legal profession. At the usual time Mr. Marsh was admitted to the bar of Connecticut, and, in May, 1789, he was admitted to the bar in Vermont, having removed to Woodstock, where he has ever since resided and followed the practice of his profession. He was appointed District Attorney of the United States for the State of Vermont in 1797 by President Washington, and he continued to hold that office till the accession of Mr. Jefferson to the presidency, when he was removed. He was elected a member of Congress, and served in that capacity from 1815 to 1818—one term.

In his profession, Mr. Marsh has ranked high, and his opinion and advice on legal subjects have been much sought. Twelve or fifteen individuals have pursued their studies in the law under his direction.

Mr. Marsh has taken a deep interest in the cause of education and of religion. In 1809, he was elected one of the Trustees of his Alma Mater, which office he holds to the present time. He was elected in 1818 a corporate member of the American Board of Commissioners for Foreign Missions. He has been President of the Vermont Bible Society, and he is at the present time one of the Vice-presidents of the American Education Society, and of the American Bible Society.

In 1790, Mr. Marsh was married to Ann Collins, daughter of Mr. John Collins of Litchfield. They had two children, Charles and Ann Collins. Charles graduated at Dartmouth College in 1813, studied law at Litchfield, Ct., and in the State of New York, where he was admitted to the bar in 1816. He settled at Lansingburgh, N. Y., and married Mary Leonard of that place, and died at Louisville, Ky. July, 1817, while on a journey for his health. The daughter married Dr. John Burrell of Woodstock, where they now reside. In 1793, Mr. Marsh was bereaved of his wife; and in 1798 he married for his second wife Mrs. Susan Arnold, widow of Josiah Lyndon Arnold, Esq., a graduate of Dartmouth College, and an attorney at St. Johnsbury, Vt. She is the daughter of Dr. Elisha Perkins of Plainfield, Ct. By this marriage, he had children—Lyndon Arnold, who graduated at Dartmouth College 1819, and is an attorney at Woodstock, Vt., married Lucy Swan, daughter of Benjamin Swan, Esq., and has one son; George Perkins, who graduated at Dartmouth College 1820, and is an attorney at Burlington, Vt., married Harriet Buel, daughter of Col. Ozias Buel of Burlington, by whom he has one surviving son, his wife having died about 1832, and he has recently married for his second wife Caroline Crane; Joseph, who received a degree of medicine at Dartmouth College 1830, and is a physician at Burlington, Vt.; Sarah Burrell, who married the Hon. Wylls Lyman, a graduate of Yale College, and an attorney at Burlington, Vt.; and Charles, who resides with his father.

Forty-nine persons of the name of Marsh have received degrees.

#### NATHAN MUSSEY, B. A.

He was born in Spencer, October 29, 1762. His father, Mr. John Mussey, was a respectable farmer of that place, with whom his son spent the early part of his life. About the age of sixteen, he was out during a few short campaigns in the American service in the Revolutionary war. He fitted for college with Rev. Daniel Foster, then minister of New Braintree. After graduating in 1786, he went into the lower part of what is now the State of Maine, and it is said that he preached there. It is not known with whom he studied theology. In 1788, he returned to Spencer, and preached for Rev. Mr. Pope several times. He then took a school in the centre of the town, but before

his time expired, he left the place one evening without even informing his friends where he was going. His method of leaving, led people to suspect that he was suffering some alienation of mind. It is thought that he injured his intellectual powers by too close application to study. His friends received no intelligence from him till the end of eight years. He then wrote to them that he first went to Maine, and then to the West, had also been to New Orleans and the West Indies, and was then in Ohio. He remained in Ohio, working at the carpenter's trade, and lived alone. He was living a few years since at Marietta, but whether he is now alive is uncertain. He was a man of considerable mind, but his mental powers were not properly disciplined.—[*Rev. Levi Packard.*]

Five of the name of Mussey or Mussy have received degrees.

#### REED PAIGE, M. A.

He was the son of Col. Timothy Paige of Hardwick, Ms., and was born in that place Aug. 30, 1764. He was an excellent scholar. Having finished his academical course, he pursued his studies in divinity under the guidance of the Rev. Nathaniel Emmons, D. D. of Franklin, Ms. He was ordained the first minister of the church in Hancock, N. H. Sept. 21, 1791, and continued to labor among them in word and doctrine till his death, which occurred July 22, 1816, at the age of 52. He was esteemed by his brethren in the ministry and by his people as a man of strong mind, and a good preacher. He was highly respectable as a divine, sound in religious sentiment, and correct in moral practice. During the latter part of his life, he entered deeply into politics, and represented the town of Hancock in the State Legislature from 1809 to 1814, and in 1816—seven years; and was in office at the time of decease. In that body his talents and character were respected and highly appreciated.

The publications of Mr. Paige were a Sermon at the Ordination of the Rev. Jabez P. Fisher in 1796; an Oration on the 4th of July, on the National Independence; an Election Sermon, 1805; a Sermon on the National Fast, 1812; a Sermon at Lyndborough, N. H. 1815.

Mr. Paige married Miss Hannah Paige of Bedford, Ms., who survived him and still lives at Hancock. They had seven children. One died in infancy. The other six are supposed to be now living. Their names, in the order of their age, is as follows, viz: Abigail, Mary, David, Timothy, George Reed, and William. The daughters are married; the elder lives in Peterborough, N. H., the younger lives in Oswego, N. Y. David is in La Port, Ia., Timothy in Detroit, Mich., George Reed in Illinois, and William in St. Louis.—[*Rev. Archibald Burgess.*]

Eight of the name have received academical degrees.

#### PETER SANBORN, M. A.,

was born at Kingston, N. H., Aug. 1767, where his father lived and died. His great-grandfather, whose name was probably Tristram or Peter, having married the daughter of a clergyman in England by the name of Bachellor, came early to this country and settled at Hampton, N. H. After a number of years, the Rev. Mr. Bachellor came over to see his children and took home with him their youngest son who never returned. The other two remained with their father at Hampton, and from these brothers have sprung, it is believed, all of the name of Sanborn in this country. One of these named Tristram with three other persons moved into the unbroken wilderness of what was afterwards called Kingston, embracing the towns of Hawke (now Danville,) Sandown and East Kingston, besides the present town of Kingston. He was an original proprietor and an important man in the place, and the first deacon of the church. He lived to be 88 years of age. His first wife died at the birth of her only child, who did not long survive the mother. He married for his second wife Margaret Taylor, by whom he had fourteen children, seven daughters in succession, all of whom died young; then seven sons, five of whom lived to have families. Their names were Peter, who lived to be 98 years of age, Tristram, Abraham, Jethro and William. William, who was born in 1722 and died in 1810, in the 88th year of his age, married Mary Sleeper, by whom he had eleven children, whose names were Margaret, Jethro, Huldah, Mary, Tristram, Noah, Dolly, Joseph and Benjamin (twins) Peter and William. Joseph died in infancy, and the other ten have lived to be over 70 years, and some of them over 80 years of age. Three still survive, Dolly, Peter, and William, who is a physician at Falmouth, Me. His wife dying he married for his second wife a widow by the name of Wier, and for his third wife a widow by the name of Chase. His son Peter, who is the particular subject of this notice, fitted for college with the Rev. Dr. Thayer of Kingston. As his parents were both professors of religion, and his mother who was converted under the preaching of the Rev. Mr. Whitefield, a remarkably pious woman, he was religiously educated. Still he was destitute of religion. The year before he went to Hanover, there had been a great revival of religion in Dartmouth College, which often since has been visited with the effusions of the



Holy Ghost. When he entered that seat of learning, he found all connected with the college to be engaged in prayer and praise. Many fervent addresses were made to him by his classmates and others. Under these circumstances it was that Mr. Sanborn experienced religion and dedicated himself to God in the ministry of his Son.

The first year after graduating Mr. Sanborn spent at his father's in teaching a school and in attending to various studies. He then went to Taunton, Ms. and placed himself under the theological instructions of the Rev. Ephraim Judson. Having been licensed, he preached first as a candidate at Attleboro', then at Epping, Brentwood, Raymond, Exeter and New Rowley. He commenced his labors at Reading, May, 1789, and was ordained June 9, 1790. The sermon on the occasion was preached by the Rev. Dr. Thayer. During his ministry there were three great revivals of religion. The first commenced soon after his ordination and continued in a greater or less degree, about two years; the second in 1798, and the third in 1811. In 1816 and in 1819 there were again outpourings of the Holy Spirit. The fruit of these revivals was the addition of about 300 persons to the church.

After laboring thirty years in the ministry with good success, a disaffection, for various reasons, arose between Mr. Sanborn and his people, and he was honorably dismissed by a mutual council, June 8, 1820. Since then he has preached in various places, though he has always resided in Reading, his present place of abode.

Mr. Sanborn married for his first wife Miss Mary Stimpson, the adopted daughter of Daniel Chute, Esq. of Reading and had by her nine children, viz. Nancy Chute, Angelina, Benjamin Coleman, William Ward, Mary, John Norris, William, Fidelia and Daniel Chute. Nancy C. married Samuel W. Carter, Esq. of Reading; Angelina married Capt. David Thornton of Virginia for her first husband, and Mr. Joseph James of Medford, Ms. for her second husband; Benjamin C. married Lucinda Temple; and John N. married Eliza Carter. The children who have married still live; the others have deceased. Mr. Sanborn, Nov. 10, 1820, married for his second wife Miss Martha Wakefield, who had been for many years a distinguished instructress. They have had five children, Pliny Fisk, who is now a Senior in Amherst College, Joseph Chadwick, Martha Isabella, George Edward, and Mary Jane, who has deceased.

Mr. Sanborn has published four sermons, a Review of Col. Samuel L. Knapp on Masonry, and an Address before an Antimasonic Society, also occasional pieces in periodicals. Ten of the name have received degrees.

#### JONATHAN FIFIELD SLEEPER, M. A.,

was born in Kingston, N. H. in the year 1768. His father was Richard Sleeper of Kingston, who married Martha Fifield of Hampton Falls, whose ancestors were among the earliest settlers of New England. The Sleepers were also among the first settlers—two brothers having left Bristol, England, and sought an asylum on these shores, as early as the commencement of the 17th century. A few years after their arrival they settled in New Hampshire, and from them are descended the many individuals bearing that name, who are now scattered through New England.

Richard Sleeper was a farmer, and lived and died on the farm on which he himself was born. Jonathan Fifield Sleeper, the subject of this sketch, was his eldest son, and being remarkable in his early youth for his attachment to literary pursuits, his father determined to give him a liberal education. The Rev. Dr. Elihu Thayer, a man eminent for his piety and his learning, was at that time Pastor of the church in Kingston, and to his care Jonathan Fifield was committed to be prepared for college. He graduated in the class of 1786, was a man of polite accomplishments and very respectable as a scholar. He afterwards studied medicine with Dr. Joseph Tilton of Exeter, N. H., but never took a medical degree. He taught school in Exeter, and in 1791 married Dorothy, second daughter of Dr. Joseph Tilton.\* Soon after this event, he proceeded to Tyngsborough, Ms., where he for several years officiated as Preceptor of the Academy in that beautiful village. In 1796, he removed to Boston, having been invited to take charge of the reading and grammar department of the North School, which then stood on the spot on which the Eliot school now stands, the same institution in which the well-remembered Tileston for so many years officiated as writing master.

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\* Dr. Joseph Tilton of Exeter was a lineal descendant from Daniel Tilton, one of three brothers, viz. Daniel, Jacob, and Peter, who came to this country from England about two centuries since. Daniel settled in Hampton when the adjacent country was a howling wilderness—Jacob settled in Newbury, Ms. and afterwards removed to Nantucket—Peter settled in Lynn. From these three brothers, it is believed, have sprung the many persons of the name of Tilton who are found in various parts of the United States. Dr. Joseph Tilton of Exeter, was the great grandson of Daniel, and was born at Hampton Falls in 1744. He studied his profession with Dr. A. Cutter of Portsmouth, N. H., and married the daughter of John Shackford of Portsmouth. He was devoted to the duties of his profession for upwards of 60 years. He was a member and for many years a Counsellor of the Medical Society of New Hampshire—died in 1838 at the house in Exeter, in which he had resided for 68 years. He left no sons.

Mr. Sleeper resided in Boston for about five years, when his health becoming impaired, by close attention to his duties, and his lungs being evidently affected, his physician recommended a change of residence, in consequence of which, he removed to Lynn, where he taught the principal school in that town for two or three years. But his health gradually declined, and as a last resource he relinquished his school, and made a visit to the paternal mansion in Kingston, with a hope that a change of air would prove beneficial. But his disease increased—he lingered for more than a year, and died of consumption in December, 1806. His wife died of the same disease at Exeter in 1815.

Jonathan F. Sleeper left four children; Eliza, the eldest, was born at Exeter in 1792, and is now the wife of Nathan Jewett of Exeter. John Sherburne was born at Tyngsborough in 1794. For many years he followed the occupation of a mariner, but in 1830, he established the Exeter News Letter, a weekly newspaper. For several years past, he has been editor and one of the proprietors of the Boston Mercantile Journal. Charles Frederick, was born in Boston in 1796, and died at Exeter in 1818. Catherine Parker was born in Lynn in 1804, and in 1828 was married to George William Gordon, a merchant of Boston.—[*Mr. J. S. Sleeper.*]

Two only of the name of Sleeper have received degrees.

#### SAMUEL SUMNER, M. A.

He was a native of Shrewsbury, Ms. born Sept. 24, 1765, and the son of the Rev. Joseph Sumner, D. D. of that place. He fitted for college with his father. After graduating, he taught the Academy at Leicester, Ms. from 1788 to 1790. He was admitted to the master's degree at Harvard College, in 1792. Having studied divinity with his father, he was ordained pastor of the church in Southborough, Ms. June 1, 1791. His father preached the sermon on the occasion. He was dismissed December 1, 1797, and soon afterwards removed from Southborough, to St. Albans, Vt. before any Congregational church was formed in that place, and it being understood that he had been a settled minister in Massachusetts, he was invited by some of the people to preach for them. For a short time he supplied the pulpit, and afterwards was invited occasionally to preach. In 1803, a church (Unitarian, as it has generally been regarded,) was organized in that place under the direction of the Rev. Mr. Foster, and among the names of the individuals who were thus associated at that time, is that of Mr. Sumner. Subsequently, Mr. Sumner removed to Bakersfield, and was employed by the people in that town to preach for them. From Bakersfield he removed to Troy, Vt. to live with his son, in whose family he died, November, 1837. Mr. Sumner embraced Unitarian views, and did not preach for many years before his death. Mr. Sumner married, while at Southborough, Mrs. Anna Williams, by whom he had one child, named Samuel, who is now a practising attorney at Troy, Vt. Mrs. Sumner died in 1835.—[*Mrs. Sumner, of Roxbury, and the Rev. Worthington Smith.*—Nineteen of the name have received degrees.

#### JONATHAN STRONG, D. D.

He was born at Bolton, Ct. September 4, 1764, and was of the fifth generation from John Strong,\* who came from England to this country in 1630, and settled in Dorchester, Ms. removed to Windsor, Ct. in 1635 or 1636, and afterwards, in 1659, to Northampton, Ms.

\* Elder John Strong, whose father's name was Richard, had eighteen children, one more than is mentioned in the note to the Memoir of Governor Strong on the ninth page of this volume, where some facts respecting the Strong family are recorded, which are here omitted. His children were,—1, John, from whom descended the Rev. Dr. Strong of Randolph, Ms. in the fourth generation; 2, An infant child, who died two months after Mr. Strong arrived in this country, name not known; 3, Return; 4, Thomas, from whom descended the Rev. Dr. Strong of Hartford, and the Rev. Dr. Strong of Norwich, Ct. in the third generation; 5, Jedediah; 6, Ebenezer, from whom descended Governor Strong in the third generation; 7 and 8, Samuel and Joseph, twin brothers—from Samuel descended Judge Simeon Strong of Amherst, Ms. in the second generation, and Joseph died probably in early life; 9, Josiah; 10, Jerijah; 11, Abigail; 12, Elizabeth; 13, Experience; 14, Mary; 15, Sarah; 16, Hannah; 17, Esther; 18, Thankful. The names of the sons are all placed first, as the order of the births of the children is not known. Fifteen of them married and settled in life, and some of them had large families of children. John was the eldest child, and was born in England. He resided at Windsor, Ct. and married Mary Clark of that place, Nov. 26, 1656. His children were Mary, Hannah, Hester, John, Jacob, Mary, (2d) and Elizabeth. He died Feb. 20, 1697, aged about 70 years.—John, who was born Dec. 25, 1665, lived at Windsor, married Hannah Trumbull of Suffield, Nov. 26, 1689, and died 1749, aged 84. His children were Hannah, Jonathan, Ann, John, who lived in East Windsor, and married a daughter of the first Governor Wolcott, and David, who lived in Bolton, Ct. and was a deacon of the church in that place, and died Jan. 25, 1801, aged 96.—Jonathan, who was born April 22, 1694, removed to Bolton about the year 1721. He married Hannah Ellsworth, daughter of Job Ellsworth,\* of Windsor. She was born Feb. 10, 1700. They had three children, Jonathan, Charles, and Job. Job removed to Southampton, Ms. Charles lived in Bolton, and died March 5, 1810, aged 82.—Jonathan married Mary, daughter of Mr. Ebenezer Northum, of Colchester, Ct. June 8, 1750, who was born March 13, 1725, and died December 20, 1817, in the 93d year of her age. His children were Hannah, Mary, Sarah, Esther, Alexander, and Jonathan who is the subject of this biographical notice.—[*Church and Parish Records of Windsor and Bolton, Ct. Family Records.*]

\* Job Ellsworth was born Oct. 7, 1671, and was a son of Josiah Ellsworth, of Windsor, who was the first of the name that settled in Connecticut. Job was great uncle to Judge Oliver Ellsworth, who was father to William W. Ellsworth, the present Governor of Connecticut.



and was the first Ruling Elder in the church in that place, where he deceased at the age of 94. The father of the subject of this memoir, whose name was Jonathan, and who was born May 19, 1725, removed with his family from Bolton, Ct. to Orford, N. H. in June, 1772, and was one of the early settlers and a leading man of that place, and for many years a deacon of the church. He died September 17, 1807, in the 83d year of his age. The son at the age of eighteen years entered Dartmouth College, and having finished the usual course of academical study, graduated\* in 1786 with distinguished honor to himself. Immediately after receiving his bachelor's degree, he spent a few months in instructing a school at Kittery, Me. Though always pleased with this kind of employment, he could not content himself to defer long his preparation for the ministry, to which he had early consecrated himself. He pursued his theological course of study under the direction of the Rev. Ephraim Judson of Taunton, Ms. who was esteemed a learned divine, an acute metaphysician, and an evangelical preacher, and was much in the habit of giving instruction to individuals who were preparing for the sacred office. Having received licensure to preach the gospel, Mr. Strong supplied the pulpit in Attleborough, Ms. for about three months, when he received an unanimous and pressing invitation to settle in the ministry among that people. This invitation he felt it his duty to decline. In 1789, he was settled as colleague pastor with the Rev. Moses Taft of Randolph, Ms. where he continued to discharge the duties of his office until his death, which occurred after a sickness of ten days' continuance, Nov. 9, 1814, in the 51st year of his age. In a memoir of him written by the Rev. Richard S. Storrs, D. D. of Braintree, Ms. and published in the 12th volume of the *Panoplist*, his ministerial character is thus described:—"As a preacher, his talents were such as to command universal respect and profound attention. His eloquence was not artificial. He poured his whole heart into his public discourses. His object was to enlighten the understanding, convince the judgment, and move the affections of his audience. The style of his sermons was plain, argumentative and forcible; and his mode of delivery dignified, solemn, affectionate and animated. . . . His views of divine truth corresponded with those of the most distinguished orthodox divines of the present age."

In preaching the gospel, Dr. Strong was very successful. Says his biographer, "Three extensive revivals of religion were witnessed during his ministry; more than two hundred souls were hopefully brought to the saving knowledge of Jesus Christ at these periods; and no doubt, much of the precious seed sown by him is yet to spring up and gladden his heart, when he shall meet his people at the bar of God."

The labors of Dr. Strong were various and multiplied. "By his departure the church at large sustains a severe loss. His wisdom in ecclesiastical councils; his prudence in treating matters of controversy; his zeal in the service of Missionary societies; his boldness in advocating every benevolent institution and object, that called for his aid; his abundant labors in the pulpit; his promptitude to enrich the pages of periodical religious publications; and to engage in every enterprise that promised to be useful to Zion, will be recollected by his numerous friends for a long time yet to come, with a melancholy pleasure." He was one of the founders and trustees of the Massachusetts Missionary Society, and one of the editors of the *Massachusetts Missionary Magazine*, and he contributed many articles for that work, and also for the *Panoplist*, with which the Magazine became connected. His published discourses were, "A Sermon delivered on the day of Annual Thanksgiving, Nov. 19, 1795;" "A Sermon delivered at the Ordination of the Rev. Levi White to the pastoral care of the Church in Sandisfield, June 28, 1798;" "A Sermon, delivered at Plymouth, December 22, 1803, at the Anniversary Commemoration of the First Landing of our Ancestors at that place;" "A Discourse, delivered in the North Meeting-house in Bridgewater, at the Funeral of Doct. Ziba Bass, Sept. 25, 1804;" "A Sermon, preached before the Massachusetts Missionary Society, at their Annual Meeting in Boston, May 24, 1808;" "An Oration, pronounced July 4, 1810, at the request of the Inhabitants of the town of Randolph, in commemoration of the Anniversary of American Independence;" "A Sermon, delivered October 27, 1813, at the Dedication of the Meeting-house in the Third Society of Abington."

Dr. Strong was married to Joanna Odiorne, daughter of Dea. Thomas Odiorne,† of Exeter, N. H., Nov. 3, 1790, by whom he had nine children, viz. George Odiorne, who graduated at Brown University, in 1814, entered into merchandize at Orford, N. H., married Sophia Mann of that place, afterwards moved to Thetford, Vt. and now lives at Shalersville, O.; Jonathan, who died in infancy; Eliza Ann, who married Mr. Luther Thayer, Jr., who was employed in merchandize, first in Randolph, Ms. afterwards for several years in Boston, and died in Brookline, Jan. 5, 1838; Joanna, who married the Rev. William Cogswell of Dedham, who removed to Boston in 1830, having engaged in the service of the American Education Society; Mary, who died in her sixteenth year; Caroline, who died soon after her birth; Jonathan, (2d) who entered into merchandize in Thetford, Vt. and married Salome

\* Eighty-one individuals by the name of Strong have received degrees at colleges in the United States.

† Dea. Thomas Odiorne was the son of Capt. Ebenezer Odiorne of Greenland, N. H., who was the son of Dea. John Odiorne of Portsmouth, Little Harbor, and he was the son of Mr. John Odiorne of Portsmouth, who lived on Odiorne's Point, and who came to this country before 1660.



Gilman of that place, and now lives in Shalersville, O. employed in the same business; Caroline, (2d) who died in infancy, and Alexander, who married Catharine Goodnow of Boston, where he now lives, engaged in mercantile pursuits. Mrs. Strong was born Feb. 6, 1771, and still survives.

Dr. Strong was about six feet in height, and well proportioned in form. His complexion was dark, but fair. In appearance he was dignified and commanding, and his voice was clear, full and energetic.

We conclude this biographical notice by another extract from his memoir:—"The affection borne to him by his people is rarely surpassed. He merited their highest esteem, and enjoyed it. They knew how to appreciate his worth; and they fondly cherish his memory still, delighting to honor him by recalling his instructions and reproofs." The following is the inscription on the monument erected to his memory:

THIS MONUMENT

IS ERECTED BY AN AFFECTIONATE CONGREGATION,

IN MEMORY OF THE

REV. JONATHAN STRONG, D. D.

WHO DIED, NOVEMBER 9, 1814, AGED 50,

HAVING BEEN PASTOR OF THE CHURCH IN RANDOLPH TWENTY-SIX YEARS.

THE URBANITY OF HIS MANNERS; THE VIGOR OF HIS MIND; THE  
SOLIDITY OF HIS JUDGMENT; THE EXTENT OF HIS INTEL-

LECTUAL ATTAINMENTS; THE PURITY OF HIS FAITH;

THE FERVOR AND AFFECTION OF HIS PUBLIC

ADDRESSES; HIS ZEAL FOR GOD; HIS BE-

NEVOLENCE TO MAN;—WILL PRESERVE

HIM IN THE EVERLASTING REMEM-

BRANCE OF HIS WEeping FAM-

ILY, HIS AFFECTIONATE

FLOCK, AND ALL WHO

KNEW HIM.

"OUR FATHERS, WHERE ARE THEY? AND THE PROPHETS, DO THEY LIVE FOREVER?"

LATHROP THOMPSON, M. A.

He was the son of Hezekiah and Hannah Thompson and was born at Farmington, Ct. His father was a very respectable man, and early moved to Windsor, Vt. and was a Deacon in the Congregational church. Having finished, with usual reputation his collegiate course, he studied divinity with the Rev. Dr. Burton of Thetford, Vt. and was licensed to preach the Gospel, February, 1787. He was ordained at Sharon, Vt. Dec. 3, 1788, and dismissed March 26, 1793. He was installed at Chelsea, Vt. in Nov. 1799, and dismissed April 29, 1805. He then went to Southold, Long Island, and was settled in that place in the ministry in 1810, and dismissed in 1826. He has been married four times, and is now a widower. Upon his dismission at Southold, he returned to Chelsea, where he now lives with his only child, who married his successor in that place, the Rev. Calvin Noble. She is now a widow. He had one child that died. He has one grandson by the name of Calvin D. Noble, who graduated at Middlebury College in 1834, and is settled in the ministry at Rochester, Vt. Mr. Thompson is now in the 80th year of his age, and though somewhat infirm, enjoys comfortable health.—[*Rev. Calvin D. Noble.*]

Eighty-five of the name have received degrees.

OLIVER TIFFANY, M. A.,

was the son of Doct. Tiffany of Keene, who removed to Hanover and resided there for a time while his sons were in a course of education. He was a pleasant, amiable young man, but not distinguished as a scholar. He studied medicine, and died before 1815. It is believed, that he moved into the State of New York with his father's family; but it is not known what were his pursuits after that time. He died some years since.—[*Hon. C. Marsh.*]

GEORGE TIFFANY, M. A.,

was brother of the preceding individual. After taking his bachelor's degree, he studied the profession of law, and entered its practice in Schoharie, N. Y. He was naturally inclined to witticism. It is not known that he has distinguished himself as a lawyer. He was once a senator from one of the districts in the State Legislature. He has been considered a man of worth and respectability. It is supposed that he is still living.—[*Hon. C. Marsh.*]

Only four of the name have graduated.

AZEL WASHBURN, M. A.

In an early period of European settlements in this country, a family named Washburn removed from the south west part of Great Britain to the county of Plymouth, New Eng-

land. It is supposed that all of this name in the United States have descended from this family. The grandfather of the subject of this notice was James Washburn, who lived and died in South Bridgewater. He was born about the beginning of the eighteenth century. The name of his father probably was James. Jonah was the name of the father of Azel; and he, having arrived at a state of manhood, and acquired a competent knowledge of the occupation of tanning and currying leather, pursued that branch of business a number of years in Middleborough, in the county of Plymouth. He was born at South Bridgewater in February, 1734. His wife's name, before marriage, was Huldah Sears. They were married in 1756, and were the parents of eight children, five of whom were sons, and three were daughters. Both parents and children were professors of religion, and belonged to the Congregational church. All the children had families of their own, and survived both their parents. The parents moved to Randolph, Vt. about 1787, and in that place they both died. Since the death of their parents, four of the children have died—two sons and two daughters.

Mr. Azel Washburn was born at Middleborough, April 26, 1764. His studies preparatory to College were chiefly under the superintendence of Rev. Ezra Sampson and Rev. Joseph Barker, of Middleborough. In the year 1782 he became a member of Dartmouth College, and remained such till Sept. 1786, when he received his first degree. He was one of the best scholars in his class, and received for his appointment at Commencement, the Greek Oration. Soon after, he commenced the study of theology under the care of Rev. Ephraim Judson, then of Taunton, in the county of Bristol, Ms. and continued with him till June, 1787, when he was licensed to preach the Gospel. Preparatory studies for this most important and sacred profession were then much less protracted than they now are, and than the benefit of the student generally requires.

After he received license to preach, he itinerated about one year and a half. During this time, the church in Royalton gave him a call to become their pastor. But such were his views of his inexperience, and want of preparation for the important work of the ministry, that he gave a negative to their invitation. He then put himself under the instructions of the Rev. Dr. Samuel Spring of Newburyport, and remained with him several months, supplying at the same time vacancies in the vicinity. In consequence of the renewal of the call by the church in Royalton, he was ordained their pastor in Sept. 1789. The sermon at his ordination was preached by Dr. Spring. The text, from which he derived his theme on the occasion, was Titus ii. 7. *In all things showing thyself a pattern of good works.* The sermon was published. On the last day of December, 1790, he was married to Sally Skinner, then of Royalton, who was born Nov. 15, 1775, at Thompson, Ct.

In Sept. 1791, his pastoral relation to the church in Royalton was dissolved. Since that time, though he has generally continued to preach the Gospel, he has travelled considerably, and been not long resident in any one place. During two successive years, however, the Congregational church in South Granville, in the county of Washington, and State of New York, employed him to labor among them in the work of the ministry. At the close of that term, he again removed to Royalton, where his family, except when he was at Granville, has generally resided. Mr. Washburn has been an evangelical, faithful and successful minister of Jesus Christ, though his labors have been often interrupted by feeble health. He still lives at the advanced age of 76, and is able occasionally to preach. His wife also survives.

Mr. Washburn has been blessed with ten children—four sons, and six daughters. Their first two sons, God was pleased to remove from them in their infancy. The oldest son, that lived to adult age, was educated at the University of Vermont. And after graduating, and serving as tutor for one year, he was three years at the Theological Seminary, Andover, in his preparatory studies. Receiving license, and having preached for a year or two, he was ordained pastor of the first church in Amherst, Ms. There he remained laboring with great acceptance and apparent usefulness during about seven years, when God was pleased to remove him to clearer views of his glory. The other son is engaged in the mercantile business in Vermont, and now resides in a town called Stow. The four oldest daughters have been married, but the oldest is now a widow. The second, who was the wife of the Rev. Joseph Tracy, has rested from her labors in the favor of her divine Lord. The two next are wives of two Congregational clergymen in Vermont, viz. the Rev. Daniel Wild of Brookfield, and Rev. Austin Hazen of Berlin. The two youngest remain unmarried. The youngest of whom is now a teacher in the Female Seminary at Uxbridge, Ms. All the children who arrived at adult age have become professors of religion. The number of Mr. Washburn's surviving grandchildren is eighteen. Two sermons, which he preached at Dartmouth College in 1795, are in print. And another sermon delivered there on the day of Annual Thanksgiving, 1797, was also published. The texts, on which the first two were founded were, Gen. i. 1. and 2 Tim. iii. 16. and the last on Job xxxvi. 24.

Twenty-one individuals of the name have received degrees at the American Colleges.

# STATISTICS OF THE TRIENNIAL CATALOGUE OF HARVARD UNIVERSITY FOR 1839.

[Prepared by J. D. BUTLER.]

*The following is a List of those who have graduated, from the commencement of the Institution, and also of those who have entered the Ministry each year.*

	Grad.	Min.		Grad.	Min.		Grad.	Min.		Grad.	Min.
1642,	9	5	1692,	6	4	1742,	24	6	1792,	37	9
1643,	4	3	1693,	15	10	1743,	31	11	1793,	38	10
1644,			1694,	8	5	1744,	30	9	1794,	29	11
1645,	7	4	1695,	22	8	1745,	24	5	1795,	40	8
1646,	4	2	1696,	9	4	1746,	12	2	1796,	33	6
1647,	7	5	1697,	14	10	1747,	28	7	1797,	54	7
1648,			1698,	14	6	1748,	24	7	1798,	48	10
1649,	5	3	1699,	12	8	1749,	22	6	1799,	44	8
1650,	9	5	1700,	15	8	1750,	19	7	1800,	47	7
1651,	10	4	1701,	19	9	1751,	35	9	1801,	34	2
1652,	1	1	1702,	13	4	1752,	30	15	1802,	60	12
1653,	17	7	1703,	14	6	1753,	17	6	1803,	42	8
1654,	1		1704,	4	1	1754,	20	9	1804,	60	9
1655,	2	1	1705,	11	8	1755,	24	9	1805,	48	9
1656,	8	6	1706,	7	5	1756,	25	4	1806,	42	7
1657,	7	4	1707,	17	12	1757,	26	5	1807,	41	8
1658,	7	5	1708,	13	8	1758,	31	13	1808,	38	2
1659,	10	5	1709,	10	7	1759,	35	15	1809,	32	5
1660,	8	2	1710,	14	9	1760,	27	8	1810,	63	6
1661,	12	3	1711,	12	5	1761,	39	15	1811,	49	6
1662,	6	2	1712,	17	6	1762,	47	17	1812,	43	3
1663,	6	3	1713,	5	2	1763,	39	12	1813,	59	5
1664,	7	4	1714,	11	5	1764,	46	17	1814,	62	6
1665,	8	3	1715,	18	9	1765,	54	13	1815,	66	12
1666,	4	1	1716,	8	3	1766,	40	4	1816,	58	8
1667,	7	4	1717,	17	10	1767,	42	12	1817,	67	13
1668,	5	3	1718,	19	6	1768,	42	10	1818,	80	13
1669,	10	6	1719,	23	13	1769,	39	11	1819,	62	3
1670,	4	2	1720,	21	16	1770,	34	12	1820,	56	10
1671,	11	7	1721,	37	19	1771,	63	11	1821,	59	5
1672,			1722,	31	10	1772,	48	6	1822,	60	8
1673,	4	2	1723,	43	18	1773,	36	3	1823,	35	9
1674,	3		1724,	40	15	1774,	48	10	1824,	66	14
1675,	9	6	1725,	45	20	1775,	40	6	1825,	59	10
1676,	3	2	1726,	31	8	1776,	43	6	1826,	52	14
1677,	6	4	1727,	37	8	1777,	42	11	1827,	43	8
1678,	4	3	1728,	42	15	1778,	32	6	1828,	52	10
1679,	4	2	1729,	23	10	1779,	26	5	1829,	57	13
1680,	5	1	1730,	36	13	1780,	30	1	1830,	48	9
1681,	9	4	1731,	34	13	1781,	27	2	1831,	65	5
1682,			1732,	27	11	1782,	35	6	1832,	68	12
1683,	3	3	1733,	38	16	1783,	30	4	1833,	55	1
1684,	9	7	1734,	27	9	1784,	44	11	1834,	40	2
1685,	14	4	1735,	38	12	1785,	32	8	1835,	53	2
1686,	7	2	1736,	27	10	1786,	45	10	1836,	39	
1687,	11	6	1737,	34	17	1787,	51	9	1837,	47	
1688,			1738,	33	12	1788,	28	6	1838,	65	
1689,	14	6	1739,	32	9	1789,	47	10	1839,	61	
1690,	22	12	1740,	22	7	1790,	42	11			
1691,	8	5	1741,	25	13	1791,	27	3			
									48 yrs. 2,456 345		
									Total,		
									198 yrs. 5,599 1,407		
50 yrs.	331	169	50 yrs.	1,090	472	50 yrs.	1,722	421			

In the years 1644, 1648, 1672, 1682, and 1688, none graduated. Of those who have graduated, 23 have been Presidents or Vice Presidents of colleges; 71 have been Professors in colleges or theological seminaries; 41 have been Governors or Lieutenant Governors; 72 Judges of Supreme Courts; 17 Senators in Congress; 94 Representatives in Congress; 2 Presidents, and 1 Vice President, of the United States.



## NOTICES OF NEW PUBLICATIONS.

*The History of the State of Maine, from its first Discovery, A. D. 1602, to the Separation, A. D. 1820, inclusive. With an Appendix and General Index. By William D. Williamson, Corresponding Member of the Massachusetts Historical Society, and Member of the Historical Society in Maine. A New Impression. In two volumes. Hallowell: Glazier, Masters & Smith. 1839. pp. 1425.*

This work was first published in 1832, and was patronized by the State Legislature. They purchased 350 sets of it, and gave one to each town and organized plantation in the State.

The "New Impression" contains much additional matter, viz:—1. A new title-page; 2. An Appendix to the first volume, containing interesting biographical sketches of individuals, making 46 pages; 3. An Appendix to the second volume, of 23 pages, in which there is a valuable general index; 4. Prefixed to the first volume is a good lithographic likeness of the author, and to the second a view of the new State-house of Maine, at Augusta.

The author began to collect materials for the History as early as 1816, and pursued his object as diligently as his various occupations would permit, until it was accomplished. It is a work of great labor and research, in which Judge Williamson has performed a service deserving the gratitude of the present and future generations. It is adapted to promote the cause of true religion and good morals. The volumes should be placed not only in every town in Maine, but also in every town and public library in the country.

*Eighth Annual Report of the Trustees of the Perkins Institution and Massachusetts Asylum for the Blind. Addressed to the Corporation. Boston: John H. Eastburn. 1840. pp. 32.*

The estate of the Asylum in Pearl Street, Boston, has been exchanged, during the past year, for the spacious and beautifully located edifice known as the Mt. Washington House, South Boston. The terms were an even exchange of the land and buildings in Pearl Street, for the lot on which the Mount Washington House is situated, with all its buildings, being an enclosure of 55,000 feet, and also a lot on the opposite side of Broadway, containing 20,000 feet. The whole estate at South Boston cost originally \$110,000. It was now obtained for one-third of that sum. Towards fitting up the Mount Washington House, Mr. Samuel Appleton contributed \$1,000. For an organ for the spacious music hall, Mr. George Lee gave \$3,000. An intensely interesting account may be found, in the report and appendix, of Laura Bridgman, the deaf, dumb and blind girl. Information is communicated which must be of great value to every one who is concerned with physiological or philosophical investigations.

*Address delivered before the American Whig and Clisophic Societies of the College of New Jersey, Sept. 24, 1839. By Aaron Ogden Dayton, Esq. Princeton, N. J.: Robert E. Horner. 1839. pp. 50.*

About eleven years since a society was formed of the alumni of the College of New Jersey, for the purpose of promoting mutual friendship among the members, and advancing the interests of the college. At the first meeting, James Madison was elected president, and Aaron Ogden, Richard Stockton, Andrew Kirkpatrick, Ashbel Green, William Gaston, John Henry Hobart and Henry W. Edwards were appointed vice-presidents. All these gentlemen have since deceased, with the exception of Dr. Green, Judge Gaston and Gov. Edwards. Of these departed great men, Mr. Dayton

furnishes a biographical account, interspersed with many striking political and practical observations. The whole Address supplies a valuable contribution to the revolutionary and literary history of our country. We were particularly interested in the notice of Chief Justice Kirkpatrick.

*Hymns for Social Worship. Selected from Watts, Doddridge, Newton, Cowper, Steele and others.* Published by the American Tract Society, New York. 1840. pp. 468.

"This Selection of Hymns was made on account of a demand for a Manual of Hymns adapted for use in neighborhood and other social meetings, embracing individuals under the various operations of the Holy Spirit." The selection appears to be judiciously made. The volume is firmly bound, and the type and paper are very good.

*The importance of Moderation in Civil Rulers: A Sermon delivered before His Excellency Edward Everett, Governor, the Honorable Council and Legislature of Massachusetts, at the Annual Election, Jan. 1, 1840. By John Codman, D. D. Pastor of the Second Church in Dorchester.* Boston: Dutton & Wentworth, Printers to the State. 1840. pp. 32.

The text on which this Sermon is founded is Phil. iv. 5:—"Let your moderation be known unto all men: the Lord is at hand." Great skill and wisdom were demanded in the preacher so to shape his course of thought as not to give needless offence, while he fearlessly declared his message. No one understands better than the respected author of this Sermon the proprieties of time and place. After some introductory remarks, Dr. Codman defines the "moderation" which should prevail in a political community like ours, and illustrates its importance from the nature of our free institutions, from the fact that we live in an age of excitement, and from various additional considerations. The Sermon is an ingenious and happy illustration of the sentiment of the text. It is one of the most felicitous specimens which we have ever seen of *fitness* to the occasion and circumstances, of precise adaptation to the condition of a legislative assembly, divided into two nearly equal political parties.

For more than two hundred years the practice of opening the session of the General Court by invoking the guidance and blessing of God, and attending upon the instructions of his word, has been observed, and it is believed that no one appointed to preach on the occasion has failed to perform the service by reason of his death or sickness.

*Fifty-Third Semi-Annual Report of the Council of the American Antiquarian Society, 1839. With the Report of the Librarian.* Worcester Ægis Office. 1839. pp. 20.

The available productive property of this Society, exclusive of the buildings of Antiquarian Hall, of the land in Worcester, and of the library and cabinet, which have a value beyond any estimation in money, is \$24,725 04. The yearly income is about \$1,482. The librarian receives a salary of \$600, and devotes nearly the whole of his time to the discharge of his duties. Two wings were added to Antiquarian Hall in 1833, at an expense of \$1,037 02. The second volume of Transactions was printed at a cost of \$1,100. The edition of the Catalogue of the Library, in a large octavo volume, cost about \$800. The library contains more than 12,000 volumes. About 15,000 separate tracts have been bound in 1,035 volumes of pamphlets. There are 1,251 volumes of newspapers, commencing with the News Letter of 1704. The coins exceed 2,000 in number. The officers of the Society are, Hon. Thomas L. Winthrop, LL. D., Boston, President; Hon. John Davis, LL. D., Worcester, and Hon. Joseph Story, LL. D., Cambridge, Vice-Presidents; Secretaries, Hon. Edward Everett, LL. D., William Lincoln, Esq. and Hon. Rejoice Newton; Treasurer, Samuel Jennison, Esq.; Committee of Publication, John Park, M. D., William Lincoln, and A. D. Foster, Esqrs.; Librarian, Samuel F. Haven, Esq.

*The Mercy of God: A Centennial Sermon, on the Revival of Religion in 1740. Inscribed to the memory of Rev. Nathan Strong, D. D. By Thomas Williams. Hartford, Ct.: Elihu Geer. 1840. pp. 32.*

This pamphlet contains a dedication to Mrs. Anna Strong Perry, a daughter of Dr. Strong; a brief sketch of Dr. Strong's character; a sermon by Mr. Williams, founded on Luke iv. 28, "And all they in the synagogue, when they heard these things, were filled with wrath;" and a postscript, containing a short account of the revival of religion of 1740. The whole production is unique and highly characteristic. The sermon may be read with interest and profit. Mr. Williams enjoyed the friendship of Dr. Strong for many years, and he speaks of him with the warm affection of a pupil.

*Eleventh Annual Report of the Board of Directors of the Boston Seaman's Friend Society, May, 1839. pp. 28.*

The expenses of this very useful Society for the last year were \$5,231 78; the income \$4,806 05. The debt is over \$6,300. About \$4,500 of this debt is a mortgage on the estate called the Sailor's Home. During the year, 23 persons were added to the Mariner's church. About 1,400 sailors have found, for different periods, a quiet and peaceful abode at the Sailors' Home, a boarding-house for mariners, kept by Capt. B. B. Brown, at No. 99 Purchase Street. It is hoped that it will soon be able to meet its annual expenses. Of the 2,759 accounts at the Seaman's Savings Bank, the whole number entered since the commencement of the institution, 705 have been opened by seamen.

*A Sermon, occasioned by the Burning of the Steamer Lexington, preached in St. Paul's Church, Boston. By John S. Stone, D. D. Boston: Perkins & Marvin. 1840. pp. 20.*

*A Sermon, occasioned by the Loss of the Harold and the Lexington, delivered at the Odeon, Boston, Jan. 26, 1840. By William M. Rogers, Pastor of the Franklin Street Church. Second Edition. Boston: Perkins & Marvin. 1840. pp. 18.*

The winter of 1839-40 is one long to be remembered, especially in New England. In the month of December, many of our hardy mariners perished by the effects of the gales which were remarkably violent even for our stern coast. The shores of Cape Ann, especially of the town of Gloucester, were literally covered with wrecks. About the same time, news was received of the burning of the ship Harold, in mid ocean, in consequence of which several estimable men lost their lives.\* On the 13th of January, 1840, the steamer Lexington was burnt in Long Island Sound, about 50 miles from the city of New York. Of a crew of 35 persons, and out of about 115 passengers on board, only four were saved. These heart-rending events have been very extensively and properly noticed in the pulpits of the clergy of all denominations. But few events have occurred in our history, which have called forth a deeper sympathy, and which have been turned, as we would hope, to a better account. We have no doubt but these most affecting visitations of Providence are intimately connected with the revivals of religion which are now gladdening our cities and towns. They have loosened the hold on life in many hearts, and awakened a solemn feeling in bosoms, which before had been strangers to penitence and prayer.

Several of the sermons preached in reference to these events have been published. It would, perhaps, be possible to collect a considerable volume of those which have already appeared. The discourses of Dr. Stone and of Mr. Rogers are in the characteristic style of the authors, and may both be read with the deepest interest. The sad narrative is told with much simplicity and effect, and the appropriate reflections are deduced with impressive solemnity. Dr. Stone's discourse is crowded with important matter, which

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\* Among these was a son of the late Gov. John Bell of Chester, N. H., a graduate of Dartmouth College, and a youth of much promise and greatly endeared to his friends.



well befits one who is truly in earnest in the discharge of his ministerial duties. Mr. Rogers is at home on the ocean, as well as on the land. There is remarkable point, fitness and pathos whenever he touches on the interests of those who go down to the sea in ships.

*Jesus the Great Missionary: A Sermon, delivered in Bowdoin Street Meeting-House, Boston, Nov. 13, 1839, at the Ordination of Mr. Samuel Wolcott as a Foreign Missionary. By the Rev. Edward N. Kirk.* Boston: Perkins & Marvin. 1839. pp. 32.

Mr. Kirk's text is Luke xix. 10:—"For the Son of man is come to seek and to save that which was lost." The meaning of the term "lost" is examined in the light of the views which Jesus entertained of men, and by his conduct towards them. He regarded man as a depraved and apostate spirit. He looked upon him, also, as a condemned criminal. His views of the human race are most impressively exhibited in his treatment of them. He *left* the glory which he had with the Father, for their salvation. He died for man. In dying, he showed his conviction of our spiritual state. We were all dead, and he died for the dead. These thoughts are expanded and illustrated with great force and fervency, and, we may add, with no little originality. The Sermon is characterised, more than any discourse which we have read for a long period, by earnestness, unction, close and solemn appeal. It is an impassioned, yet well reasoned exhibition of the lost condition of man, and of the only possible remedy which can reach his case. Delivered in Mr. Kirk's eloquent manner, it must have produced a deep impression. The tender and fraternal right hand of fellowship by the Rev. A. W. M'Clure of Malden, a kinsman of Mr. Wolcott, is subjoined to the Sermon.

*An Address, delivered before the New England Society, in the City of New York, December 23, 1839. By Robert C. Winthrop.* Boston: Perkins & Marvin. 1840. pp. 60.

The author of this Address is a lineal descendant of John Winthrop, the first governor of Massachusetts Bay. Well has he vindicated his title. In a true light, has he set forth the deeds of his honored and sainted ancestors, and their heroic contemporaries. The great merit of the Address, which has been justly and enthusiastically commended by all who heard or who have read it, consists in giving fresh life and new interest to a theme portrayed (and exhausted as it would seem) by ten thousand orators. The landing of the pilgrims has called out the Otises, the Quincys, the Spragues, the Everetts, the Websters of two hundred years. Yet Mr. Winthrop has not gone on a beaten track. He selected his own point of departure, and he has returned with a well assorted and golden freight. We were much gratified in observing that the author is familiarly acquainted with the Scriptures. The apt and beautiful phrases of inspiration are frequently and skilfully interwoven into the narrative. Mr. Winthrop, also, vindicates, fearlessly, the religious motives by which the pilgrims were influenced, and the special providence of Him who watched over them with compassionate care.

*Memoir of Joseph Stone, Esq.; with selections from his Original Poetry and Music.* Bangor: Samuel S. Smith, Printer. 1838. pp. 88.

This Memoir of Mr. Stone, prepared, as we understand, by Prof. Pond, though brief, is interesting and judicious. It illustrates how persons of an independent turn of mind are sometimes led astray to embrace erroneous and infidel sentiments; and yet, if children of the covenant, how they are, at length, recovered, gathered into the fold, and employed to do good. It illustrates, also, the sovereignty of divine grace in the conversion of sinners, and that the Holy Spirit, in his work of renewing and sanctifying the soul, is confined to no certain form or manner of operation, but *worketh as he will*,

however unaccountable to us and beyond our knowledge may be his working, and however unlike it may be in one case from what it is in another. Connected with the notice of Mr. Stone's example in the disposition of his property, the Memoir contains some just and valuable remarks on the evil of hoarding up riches to be left to heirs, and the advantage which parents would secure in giving their children early to understand that, beyond what may be necessary for their education and such assistance as may help them fairly to commence in life, they need not expect any thing from their estates, but rather that these will be appropriated to purposes of general benevolence.—Mr. Stone was a son of pious parents, who in his infancy consecrated him to God in baptism. In subsequent life, he was for many years an unbeliever and a despiser; but he was at length strangely softened and brought into a believing state of mind; and, having once embraced Christianity, he lived the rest of his life in the firm belief of its doctrines and practice of its duties. He gave the principal part of his property to charitable and benevolent objects—a part of it, with most of his library, which was valuable, to the Theological Seminary, Bangor.—Mr. Stone seems to have been very fond of poetry and music, several manuscript volumes of which he left with his library to the Bangor Seminary. From these the selections were taken. The specimens given are plain and simple, but pious and devotional; and considered as the production of a man of only common education, they are remarkable, and worthy of being preserved.

*Memoirs of the Rev. Samuel Munson and the Rev. Henry Lyman, late Missionaries in the Indian Archipelago; with the Journal of their Exploring Tour. By the Rev. William Thompson, Professor of Biblical Literature, Theological Institute, East Windsor, Ct. New York: D. Appleton & Co. 1839. pp. 194.*

The tragical death of Messrs. Munson and Lyman, who were murdered by the Battas in Sumatra, June 28, 1834, is fresh in the recollection of the Christian community. A brief memorial of their character and labors, with some extracts from their journals and letters, is given by Prof. Thompson in the book before us. It will be read with interest by all the friends of missions, and by the relatives of these zealous and excellent young men, who thus early sealed their attachment to the missionary cause with their blood. Among the most interesting things in the volume is the account of the conversion of Mr. Lyman. We can vouch for the accuracy of this account, from personal knowledge of Mr. L. at the time referred to. The compiler appears to have performed his work faithfully and judiciously.

*Pebbles from Castalia. By Isaac F. Shepard. Boston: Whipple & Damrell. 1840. pp. 160.*

Some of the poems in this little volume had been previously published in our political and religious journals, and been favorably received. They indicate, we think, that the author possesses no inconsiderable amount of poetic talent, which, developed and trained by earnest and patient study, will bear rich fruits. We observe, with pleasure, that a religious spirit pervades many of the poems.

*The Third Report of the New British and Foreign Temperance Society, London. 1839. pp. 140.*

This document is prepared in an excellent spirit, and is crowded with valuable matter. The numerous facts and testimonials, which it embodies, show that the temperance reformation has taken a firm hold in every part of Great Britain. Scotland, which was among the foremost of all nations in the use of intoxicating drinks, has entered on the work of reform with characteristic zeal and firm resolution.

## QUARTERLY LIST

OF

## ORDINATIONS AND INSTALLATIONS.

EZEKIEL G. PAGE, Bap. ord. pastor, New Sharon, Maine, Dec. 11, 1839.  
 SOLOMON B. GILBERT, Cong. inst. pastor, Newfield, Me. Jan. 3, 1840.  
 N. M. WILLIAMS, Bap. inst. pastor, New Sharon, Me. Jan. 29.  
 GEORGE W. BOURNE, Cong. ord. pastor, Sanford, Me. Feb. 6.  
 WILLIAM WARREN, Cong. ord. pastor, Windham, Me. Feb. 13.  
 M. H. SMITH, Bap. ord. pastor, Bangor, Me. Feb. 20.  
 DAVID B. COWELL, Bap. ord. pastor, North Berwick, Me. Feb. 20.  
 AMASA BUCK, Bap. inst. pastor, Lyme, New Hampshire, Jan. 1, 1840.  
 CURTIS CUTLER, Unit. inst. pastor, Peterboro', N. H. Jan. 29.  
 FREEMAN G. BROWN, Bap. ord. pastor, Portsmouth, N. H. Feb. 5.  
 JAMES W. PERKINS, Cong. inst. pastor, Warner, N. H. March 4.  
 WILLIAM PETERS, Bap. ord. pastor, Erin, N. H. March.  
 THOMAS MONTAGUE, Bap. ord. pastor, Erin, N. H. March.  
 S. A. BENTON, Cong. ord. pastor, Saxton's River, Vermont, Jan. 15, 1840.  
 DANIEL HENDRICK, Cong. ord. pastor, Dennis, Massachusetts, Dec. 18, 1839.  
 JOHN C. PHILLIPS, Cong. inst. pastor, Methuen, Ms. Dec. 25.  
 WILLIAM H. KINSLEY, Unit. inst. pastor, Stow, Ms. Dec. 25.  
 DANIEL HUNTINGTON, Cong. inst. pastor, North Bridgewater, Ms. Jan. 1, 1840.  
 CHARLES PACKARD, Cong. ord. pastor, Lancaster, Ms. Jan. 1.  
 JAMES MEANS, Cong. ord. pastor, Concord, Ms. Jan. 8.  
 JOHN M. MERRICK, Unit. inst. pastor, Walpole, Ms. Jan. 11.  
 DAVID ANDREWS, JR. Cong. ord. pastor, Pepperell, Ms. Jan. 29.  
 WILLIAM W. THAYER, Cong. inst. pastor, South Hadley Canal, Ms. Feb. 4.  
 SAMUEL C. CHANDLER, Bap. ord. pastor, Heath, Ms. Feb. 4.  
 GEORGE W. UNDERWOOD, Cong. ord. pastor, Charlton, Ms. Feb. 12.  
 WILLIAM HOWE, Bap. ord. Evang. Boston, Ms. Feb. 26.  
 WILLIAM H. ADAMS, Cong. ord. pastor, Wellfleet, Ms. March.  
 GEORGE B. ELLIS, Unit. ord. pastor, Charlestown, Ms. March 11.  
 WILLIAM B. BOND, Cong. ord. pastor, Lee, Ms. March 18.  
 DAVID M. BURDICK, Bap. ord. pastor, Scituate, Rhode Island, Jan. 9, 1840.  
 BOHAN P. BYRAN, Bap. ord. pastor, Valley Falls, R. I. Jan. 15.  
 GEORGE H. WOODWARD, Cong. inst. pastor, East Stratford, Connecticut, Jan. 29, 1840.  
 HIRAM BELLE, Cong. ord. pastor, Marlboro', Ct. Feb. 19.  
 SAMUEL T. CARPENTER, Epis. ord. priest, Hartford, Ct. March 18.  
 Z. H. MANSFIELD, Epis. ord. priest, Hartford, Ct. March 18.  
 JAMES N. GRANGER, Pres. ord. pastor, West Avon, New York, Dec. 10, 1839.  
 JOHN F. BLISS, Bap. ord. pastor, Henrietta, N. Y. Dec. 12.  
 ADAMS W. PLATT, Pres. inst. pastor, Hector, N. Y. Dec. 18.  
 SAMUEL W. BUSH, Cong. inst. pastor, Binghamton, N. Y. Dec. 24.  
 J. R. JOHNSON, Pres. inst. pastor, De Ruyter, N. Y. Jan. 22, 1840.  
 WILLIAM H. VAN DOREN, Ref. Dutch ord. pastor, Williamsburgh, N. Y. Jan. 29.  
 ROBERT G. ARMSTRONG, Epis. ord. pastor, Montgomery, N. Y. Feb. 5.  
 O. C. BEARDSLEY, Pres. inst. pastor, Silver Creek, N. Y. Feb. 11.  
 ORLANDO HARRIMAN, Ref. Dutch inst. pastor, Hurley, N. Y. Feb. 11.  
 LEMUEL POMEROY, Cong. ord. pastor, Smyrna, N. Y. Feb. 12.  
 E. G. RILEY, Pres. inst. pastor, Hartwick, N. Y. Feb. 26.  
 SAMUEL SESSIONS, Pres. inst. pastor, Allen, N. Y. Feb. 26.  
 LEMUEL DADY, Cong. inst. pastor, Volney, N. Y. Feb. 26.  
 WAYNE GRIDLEY, Cong. inst. pastor, Clinton, N. Y. Feb. 26.

BENJAMIN H. CAMPBELL, Pres. inst. pastor, Rome, N. Y. March 4.  
 LUTHER H. ANGIER, Pres. ord. pastor, Buffalo, N. Y. March 4.

TALBOT W. CHAMBERS, Ref. Dutch inst. pastor, Somerville, New Jersey, Jan. 22, 1840.  
 CORNELIUS S. CONKLING, Pres. inst. pastor, Boonton Falls, N. J. March 7.

JOSEPH OWEN, Pres. ord. Evang. Bedford, Pennsylvania, Oct. 2, 1839.

JONAS A. DAVIS, Bap. ord. pastor, Mount Pleasant, Pa. Dec. 18.

JOSEPH R. MCKEE, Pres. inst. pastor, Sewickley, Pa. Jan. 3, 1840.

COLLINS A. HEWITT, Bap. ord. pastor, Milton, Pa. Jan. 18.

JONATHAN B. HUBBARD, Pres. ord. pastor, Franklin, Delaware, Dec. 25, 1839.

JOSEPH FOX, Bap. ord. Evang. Beulah, Virginia, Jan. 21, 1840.

WILLIAM HOLLINGSWORTH, Bap. ord. pastor, Dublin Co. North Carolina, Oct. 6, 1839.

CARLOS FELDER, Bap. ord. pastor, Pleasant Hill, South Carolina, Dec. 29, 1839.

WILLIAM H. TRAPNELL, Epis. ord. priest, Wilmington, S. C. Feb. 3, 1840.

ROBERT TOLEFREE, Bap. ord. pastor, Clinton, Georgia, Sept. 1839.

DAVID COOK, Bap. ord. pastor, Covington, Ga. Nov. 29.

JEREMIAH BEAL, Bap. ord. pastor, Wetumpka, Alabama, Dec. 1839.

A. C. BOARDMAN, Pres. inst. pastor, Youngstown, Ohio, Aug. 6, 1839.

DAVID A. RANDALL, Bap. ord. pastor, Cleveland, O. Dec. 24.

H. W. OSBORN, Pres. ord. pastor, Trumbull, O. Jan. 7, 1840.

LEICESTER FERGUSON, Bap. ord. pastor, Mantua, O. Jan. 15.

JOHN WILDER, Cong. inst. pastor, Marshall, Michigan, Nov. 26, 1839.

PHILANDER BATES, Pres. ord. pastor, Grand Blanc, Mich. Feb. 18, 1840.

Whole number in the above list, 71.

## SUMMARY.

Ordinations.....	45	STATES.	
Installations.....	26	Maine.....	7
Total.....	71	New Hampshire.....	6
		Vermont.....	1
		Massachusetts.....	15
		Rhode Island.....	2
		Connecticut.....	4
		New York.....	16
		New Jersey.....	2
		Pennsylvania.....	4
		Delaware.....	1
		Virginia.....	1
		North Carolina.....	1
		South Carolina.....	2
		Georgia.....	2
		Alabama.....	1
		Ohio.....	4
		Michigan.....	2
		Total.....	71

## OFFICES.

Pastors.....	65
Evangelists.....	3
Priests.....	3
Total.....	71

## DENOMINATIONS.

Congregational.....	22	DATES.	
Presbyterian.....	15	1839. August.....	1
Episcopalian.....	4	September.....	1
Baptist.....	23	October.....	2
Unitarian.....	4	November.....	2
Dutch. Ref.....	3	December.....	13
Total.....	71	1840. January.....	21
		February.....	20
		March.....	11
		Total.....	71



## QUARTERLY LIST

OF

## DEATHS OF CLERGYMEN.

JONATHAN CATO, (colored) et. 70, Ref. Dutch, New Market, New Hampshire, Feb. 1810.
ELISHA ANDREWS, et. 71, Bap. Hinsdale, N. H. Feb. 3.
AARON WOODWARD, et. 80, Cong. Wilbraham, Massachusetts, Feb. 1840.
WILLIAM HARLOW, et. 63, Shaukimo, near Nantucket, Ms. Feb. 20.
AMASA DEWEY, Cong. Petersham, Ms. Jan. 5.
CHARLES FOLLEN, Unit. Lexington, Ms. Jan. 13.
— FRENCH, D. D. Meth. Norfolk, New York, Oct. 1839.
WILLIAM HAMMELL, et. 73, Epis. N. Y. Feb. 1810.
WILLARD JUDD, et. 36, Bap. Wyoming, N. Y. Feb. 9.
DANIEL A. CLARK, et. 61, Cong. New York, N. Y. March 3.
WILLIAM STONE, et. 83, Pres. Sodus, N. Y. March 20.
ISAAC M. FISHER, et. 43, Ref. Dutch, Bedminster, New Jersey, Feb. 15, 1840.
CHARLES DOBER, Ger. Ref. Bethlehem, Pennsylvania, Jan. 22, 1840.
LEVIN CONNAWAY, et. 98, Meth. Sussex Co. Delaware, Feb. 4, 1840.
EDWARD STEVENSON, et. 46, Meth. Snow Hill, Maryland Nov. 10, 1839.
WILLIAM STEVENSON, et. 75, Meth. Rock Run, Md. Dec. 6.
IRA A. EASTER, et. 46, Pres. Baltimore, Md. Jan. 10, 1840.
JAMES C. WILSON, Pres. Waynesborough, Virginia, Jan. 10, 1840.
WILLIAM M. KENNEDY, et. 57, Meth. Newbury, South Carolina, March, 1840.
DENNIS M. WINSTON, et. 39, Pres. near Frankfort, Kentucky, Feb. 26, 1840.
GREENBURY VINSON, et. 23, Meth. Lima, Ohio, Jan. 3, 1840.
WILLIAM MORGAN, Bap. Dearborn Co. Indiana, Jan. 2, 1840.
JOHN L. SANDERS, et. 32, Pres. Covington, Ia. Jan. 27.
ELI BARBRE, Bap. Waverly, Illinois, Nov. 29, 1839.
R. W. GRIDLEY, et. 47, Pres. Ottawa, Ill. Feb. 2, 1840.
MOSES MERRILL, et. 36, Bap. Mo. March, 1840.
PHILANDER KELSEY, Mich. Oct. 1839.

Whole number in the above list, 27.

## SUMMARY.

AGES.		STATES.	
From 20 to 30.....	1	New Hampshire.....	2
30 40.....	4	Massachusetts.....	4
40 50.....	4	New York.....	5
50 60.....	1	New Jersey.....	1
60 70.....	3	Pennsylvania.....	1
70 80.....	4	Delaware.....	1
80 90.....	1	Maryland.....	3
90 100.....	1	Virginia.....	1
Not specified.....	8	South Carolina.....	1
Total.....	27	Kentucky.....	1
		Ohio.....	1
Sum of all the ages specified.....	1,079	Michigan.....	2
Average age.....	56 3-4	Indiana.....	2
		Illinois.....	2
		Missouri.....	1
		Total.....	27
DENOMINATIONS.		DATES.	
Congregational.....	3	1839. October.....	2
Presbyterian.....	6	November.....	2
Episcopalian.....	1	December.....	1
Baptist.....	5	1840. January.....	8
Methodist.....	6	February.....	10
Dutch Ref.....	2	March.....	4
German Ref.....	1	April.....	—
Unitarian.....	1	May.....	—
Not specified.....	2	June.....	—
Total.....	27	July.....	—
		August.....	—
		September.....	—
		October.....	—
		November.....	—
		December.....	—
		Total.....	27

## GENERAL SUMMARY,

Of Ordinations and Installations for the year ending April 1, 1840.

Ordinations.....	205	New Jersey.....	9
Installations.....	126	Pennsylvania.....	17
Total.....	331	Delaware.....	2
		Maryland.....	1
		Dist. Columbia.....	6
		Virginia.....	4
		North Carolina.....	3
		South Carolina.....	6
		Georgia.....	2
		Kentucky.....	1
		Ohio.....	19
		Michigan.....	7
		Indiana.....	1
		Illinois.....	5
		Alabama.....	2
		Louisiana.....	2
		Total.....	331

## OFFICES.

Pastors.....	261
Evangelists.....	21
Rector.....	1
Priests.....	34
Missionaries.....	14
Total.....	331

## DENOMINATIONS.

Congregational.....	109
Presbyterian.....	75
Episcopalian.....	85
Baptist.....	84
Free Will Baptist.....	2
Methodist.....	2
Dutch Reformed.....	9
German Reformed.....	1
Lutheran.....	3
Unitarian.....	11
Total.....	331

## STATES.

Maine.....	19
New Hampshire.....	20
Vermont.....	19
Massachusetts.....	69
Rhode Island.....	6
Connecticut.....	32
New York.....	79

## DATES.

1838. October.....	2
1839. January.....	2
February.....	5
March.....	9
April.....	17
May.....	32
June.....	28
July.....	26
August.....	30
September.....	35
October.....	38
November.....	23
December.....	30
1840. January.....	23
February.....	20
March.....	11
Not specified.....	2
Total.....	331

## GENERAL SUMMARY,

Of Deaths, for the year ending April 1, 1840.

AGES.		New Jersey.....	5
From 20 to 30.....	14	Pennsylvania.....	12
30 40.....	26	Delaware.....	1
40 50.....	12	Maryland.....	4
50 60.....	13	Virginia.....	10
60 70.....	14	North Carolina.....	1
70 80.....	13	South Carolina.....	3
80 90.....	6	Georgia.....	5
90 100.....	2	Alabama.....	1
Not specified.....	34	Louisiana.....	1
Total.....	134	Tennessee.....	2
Sum of all the ages specified.....	5229	Kentucky.....	6
Average age.....	52 1-4	Ohio.....	11
		Michigan.....	2
		Indiana.....	4
		Illinois.....	5
		Missouri.....	1
		Florida Territory.....	2
		Mississippi.....	1
		Total.....	134

## DENOMINATIONS.

Congregational.....	29
Presbyterian.....	21
Episcopalian.....	10
Baptist.....	27
F. W. Baptist.....	2
Methodist.....	27
Dutch Reformed.....	5
German Reformed.....	1
Lutheran.....	1
Missionary.....	1
Unitarian.....	4
Not specified.....	6
Total.....	134

## DATES.

1838. November.....	3
December.....	2
1839. January.....	3
February.....	2
March.....	8
April.....	7
May.....	16
June.....	4
July.....	12
August.....	9
September.....	13
October.....	15
November.....	13
December.....	5
1840. January.....	8
February.....	10
March.....	4
Total.....	134

## STATES.

Maine.....	3
New Hampshire.....	6
Vermont.....	1
Massachusetts.....	19
Rhode Island.....	3
Connecticut.....	5
New York.....	20

**JOURNAL**  
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MAY, 1840.

**THE LAW OF STEWARDSHIP IN THE UNRIGHTEOUS MAMMON.**

[By the Rev. JACOB ALLEN, of Sterling, Ct.]

THE appearance of Christ on earth was a manifestation of Divine love to men. He came to save them; he preached to instruct them; and he instructed to make them wiser and better—to impart the knowledge of truth and duty, and to make them active in *doing good*. Among his lessons of piety and utility, he taught men the duty and the benefit of doing good with their *property*, or their earthly *possessions*. He taught this important lesson on different occasions, and in various forms of language; as if he intended to make it an essential feature of Christian character; as if he would have men *examine* this great law of stewardship, that they may understand and obey its requirements. But perhaps in no instance has he presented this more fully, than in his address to the disciples, when he said, “Make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here is the sum of the law in question; the fundamental principle, by which the stewardship of men, in respect to the unrighteous mammon, or their earthly possessions, is to be regulated.

In the illustration and proof of this position, I proceed,

I. To present the *subject*, which was then under consideration.

Christ had stated in a parable, that a certain rich man had a steward, who stood accused of wasting his goods; and that he called the steward to an account, informing him that he must resign his stewardship. This involved him in immediate difficulty. He thought he could not *dig* or labor, for a subsistence, and was ashamed to *beg*. But, as he must make *some* provision for himself, he called his lord's debtors together for a settlement, and adopted the following expedient. On examination, the first debtor owed his lord an hundred measures of oil, which the steward reduced to fifty; or cancelled *one-half* of this large debt. The second owed an hundred measures of wheat, which he reduced to eighty; or cancelled *one-fifth part* of the debt. Probably he adopted the same course with others. For he made these debtors his *friends*. When his lord saw this, he commended, not the honesty, but the *policy* of the steward; that is, he admitted that he had done wisely for *himself*. Hence Christ said, “For the children of this world are in their generation wiser than the children of light.” This unfaithful steward, notwithstanding his palpable dishonesty in principle, had employed so much art and cunning in the use of his lord's substance, that he had made to himself *friends* for the day of adversity.

Having made this statement respecting the steward, Christ turned to his disciples and to all who heard him, and remarked: “I say unto you, make to yourselves friends of the mammon of unrighteousness; that when ye fail, they may receive you into everlasting habitations.”

Here, then, is the argument. As this steward had done, so they were to

make to themselves *friends*. And though not upon the same moral principle which he adopted, yet they were to do this with the mammon of *unrighteousness*, or with the *earthly substance* committed to their stewardship. For they were by this means to make *such* friends, as, when they themselves failed, or were put out of their stewardship, would receive them into *everlasting* habitations. The object of the parable was, to show them that *they* also were stewards of all they possessed; and that they were held accountable for the *manner* of their stewardship. Accordingly, he proceeded to *illustrate* the principle already laid down. "He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" He here showed, that the proper use of their earthly possessions was an essential part of their duty to God the giver; and that it would be found a *turning point* in the decision of their case at the last judgment;—that if they were honest and faithful in all their dealings; if they were uniformly kind to the poor, and compassionate to the suffering; and if, as they had ability and opportunity, they sustained the cause of God, and aided the objects of Christian benevolence; all those to whom they had done these good offices, would bear witness for them in the day of trial; and would thus prove, that according to Christ's meaning, by that emphatic term, they had made to themselves *friends*, by the proper use of this unrighteous mammon. For *these witnesses*, together with the Judge himself, were the friends whom he intended. Those, to whom they had done good with their earthly substance, and with an obedient heart, would stand ready, when they failed on earth, and were called to give an account of their stewardship, to bear testimony to their *fitness*, through the grace of God, for the everlasting habitations of glory.

Such was the argument in question, as it related immediately to the disciples, and those to whom it was addressed. But, as it involves a principle of general application, and was obviously intended for general instruction, it seems to require a more particular consideration. I proceed, therefore,

II. To *investigate* the principle here involved; or to show what is *included* or *intended*, in making friends of the mammon of unrighteousness; that is, with the earthly possessions of men. As this is a point of no small interest and importance, I shall descend to some particulars, in order to make the truth clearly manifest.

1st. The law before us means, that men hold their earthly possessions as the *stewards of God*; and consequently, that they are not permitted to view them *absolutely* their own, nor, in all cases, to *appropriate* them exclusively to their own use. Accordingly, God has declared *himself* the Lord and Proprietor of all creation. He has said, "All *souls* are mine; as the soul of the father, so also the soul of the son is mine;" "The silver is mine, and the gold is mine;" "Every beast of the forest is mine, and the cattle upon a thousand hills:" yea, "*All the earth* is mine." Hence, although he has committed these possessions to each one, while he retains them, with so much sacredness, that it becomes a direct violation of his law, and the crime of theft, for one *man* to take the property of another without his consent; still *He* claims a right in it, and in the disposal of it; and thus does not permit them to view it *absolutely* their own, nor to claim, in all cases, the *independent use* of it. As if to assert, and at the same time to illustrate this point, Christ uttered the following parable: (Luke xii. 16.) "The ground of a certain rich man brought forth plentifully: and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there will I bestow *all* my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, *Thou fool!* this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" For his *explanation* of the parable was: "So is he that layeth up treasure for



himself, and is not rich toward God." Now here is the character of a rich, selfish man, drawn by the hand of a perfect Master. For, although he is not accused of oppression or dishonesty towards men, he evidently stands guilty before God. His crime was, he would keep or use *all* this abundance for himself. He said nothing of doing good to the poor and needy, nor of aiding any object of benevolence. Of course, he would do nothing with all this, in making to himself friends, who should testify *for* him, and not *against* him, in the day of trial. The parable, therefore, seems *intended* to sustain the principle of stewardship under consideration; and to show that men of wealth and competence are not allowed to appropriate *all* their possessions to their own use; but are required to employ some portion of them in doing good to others. Hence it is written, "To do good and to communicate, forget not:"—"Give a portion to seven, and also to eight:"—For "the liberal deviseth liberal things, and by liberal things shall he stand." The requirement is, that men must be *faithful* in the unrighteous mammon; that they may thereby make *friends* of those who will meet them as witnesses, at the bar of God. Which will imply,

2dly. That it does not answer the law of stewardship, if men *expend* freely of their substance; unless they do it for some useful *purpose*. They are neither required nor allowed to adopt the principle of the unfaithful steward; to *waste* their Lord's substance, or the treasures committed to their care, in riotous feasting, in vain pleasures and sinful compliances, or in acquiring the reputation of generosity among the ungodly. *These* expenditures will avail no more, in making the *friends* whom Christ intended, than to *hoard* all their possessions for themselves. For they do nothing in all this to any good *purpose*; nothing to relieve distress, or aid the indigent, or promote benevolence; and thus nothing to which others will be able to testify as a *good work*. They make no real *sacrifice*; they perform no work of *obedience*. In a word, they do nothing in all this for the honor of God, the *proprietor* of all their substance, nor for the good of *other men*. Consequently, they do not come up to the principle of stewardship; they are not *able* in this manner to make *friends* of others around them, nor to make the Judge himself their friend for the day of trial. But, to remove all seeming difficulty, it is proper to observe,

3dly. The law under consideration does not require men literally to give, or expend, *all* their earthly substance in charities; and thus to beggar themselves and their families at once. This would render them *unable*, at any future period of life, to do good in this manner to others. Nor does it require, that in *every possible* case which may occur, they must give to him who may *ask*. For even this *may* not be a duty. Nor yet does it require that they should not honestly, and in the fear of God, make provision for their domestic comfort and happiness; nor that they should not be industrious in lawful employments, and prudent in the *care* of what they possess. For this provision, and industry, and care, pertain essentially to the *nature* of stewardship.—And I now proceed to state generally,

That, as they have ability and opportunity, they are required to *do good* with these earthly possessions; that they make this an *object* in the use of what they can impart to others; that, in common cases, instead of hoarding or keeping *all* they have, and *all* they gain, for themselves and their families, they *make it a point* to expend for their destitute fellow men and for the cause of God, as justice and benevolence may dictate. Thus the law means, that when they are called to decide how *much*, or how *often*, or for what *object* they are to expend, they must be regulated, not by self-interest, but by an impartial *judgment*—by the fear of God, and a benevolent regard for the good of others;—in a word, that they must bring their supreme selfishness into subjection to the spirit of benevolence. To illustrate this point more fully, I proceed to notice the two following positions.

1st. Men of extensive and of ordinary wealth are bound to view the honest calls of the poor and needy, and in fact *all* the proper calls for Christian charity, as the calls of God. For, in his overruling providence, they *are* such. Not one is by chance or accident; not one is unforeseen or undetermined. He *directs* them individually, for those to whom they are sent as calls, when they are just

and reasonable, for a portion of that property, which they hold in stewardship. He is hereby teaching them, that even what they have acquired by honest industry and effort, has been acquired through his blessing and assistance; that it still remains at his disposal; and that they hold it only by his permission. And therefore, that *He* may call for a portion of it *when*, and as *often*, and by *whom*, and for as *much*, as seemeth him good. Accordingly, they are to understand, that in his providence *He* sends this poor man and that needy sufferer; and that he directs *all* the just calls, which are made upon them for pecuniary assistance;—and that a leading design is, to put them to the trial, whether they will make those who present them *friends* in the sense here intended. They must also remember, that there will hereafter be an inquiry how they have *met* and *answered* these calls; and that those whom his providence has commissioned to present them, will all be there as witnesses; and consequently, will be *friends* or enemies, according to Christ's meaning.

Now this renders the whole subject impressively serious. Men do not dare to complain, when God commissions fire, or flood, or drought, or disease to lay waste a part of their substance. And as it all remains his, or at his sovereign disposal, why should they complain, if, in his providence, he sends an order for some portion of it, by the hand of one in poverty or distress, or by an agent of a Missionary, an Education, or Tract Society, or some other object of utility? They still remain his stewards; and not only so, they are liable at any moment, if he pleases, to be put out of their stewardship. Dare they complain, because he has not specified how *much* they are required to give in such cases? The truth is, he has left this undecided, for the very purpose of a trial, whether they will then obey the dictates of benevolence. For the amount then required, is precisely what a good conscience, aided by a knowledge of their ability, and of the importance of the object, decides to be a duty. It is thus an essential point in the case under consideration, for men to view the just calls made upon them for a portion of their earthly substance, as the calls of *God*; and to remember, that a day is coming, when they must meet the inquiry, how these calls have been answered. From which it follows,

2dly. That they are to stand *ready* for the calls of his providence; or to hold their possessions *subject* to his direction; always admitting, that *He* may make an immediate disposal of what seemeth him good, whenever he is pleased to call for it. Consequently, the law of stewardship intends, that men must *labor*, not only for themselves and families, but, so far as they are enabled and prospered, for the good of other men, and for the cause of God. It intends, on one hand, that they should be diligent and active in *obtaining* what they can honestly, by the Divine blessing, and in *preserving* what is not necessary for immediate use; that nothing be lost; but that they may be *prepared* to meet his calls;—and on the other, that they should *impart* cheerfully whatever his providence demands of their substance, at the time it is demanded. In short, it intends that they are the *servants* of the great Master in heaven; that both themselves and their possessions are to be held in *subserviency* to his direction; and that they are to be governed in the employment of their time, and in the use of their substance, by the laws of his appointment.

Thus it appears, that men of wealth, and indeed all men, hold their earthly possessions as the *stewards of God*; and that the great law of stewardship in the unrighteous mammon, requires all who have wealth and competence, to employ a portion of it in making *friends*, who will bear witness *for* them in the day when they are called to give an account of their stewardship. And if the supreme selfishness of men did not blind their eyes; if the fear of God and the spirit of benevolence had a due influence in forming their judgment, this law of stewardship would present no difficulties; its requirements would no longer appear hard or unreasonable. But as God, the proprietor of all things, is benevolent, he *requires men* also to be benevolent, that they may all *obey* this great law of stewardship. For, when they come to meet those whom they are thus required to make friends, as being *witnesses* at their final trial; and to find, that unless they bear witness for them, they will bear witness against them; they will clearly perceive the *wisdom* and *goodness* of this law,

and the *necessity* of having obeyed it. At that trying period, these possessions, which they now hold so precious, and often spare with great reluctance, will all be gone, no more to be regained. Being put out of their stewardship, and called to give an account of it, they will *need* such friends as are here intended. Their testimony on this subject will *turn the point* in that great decision. For, if *they* are friends, according to his meaning, Christ himself, the final *Judge*, will also be their friend. He will admit that *such* deeds, done with an obedient heart, are done for *him*; that they are the fruit of love, and the evidence of faith; and that through grace in him, these persons are worthy to be received into everlasting habitations.

*Such* is obviously the law of stewardship in the unrighteous mammon; or the principles by which men, as the stewards of their Creator, are to be governed, in the use of their earthly possessions. And since this law of Divine authority is founded in justice, and is indispensably binding on all men, it seems requisite, and may be useful,

III. To notice some of the lessons *resulting* from this investigation. Among these, it may be stated,

1st. That the use, which men make of their property, forms an essential feature of their *characters*, in the sight of God. Probably, no one part of their daily conduct forms a more decisive *test* of real character. For it remains a truth, that their Creator has given *laws*, by which they are here to be regulated; that they are accountable for the use of all they possess; that although they may claim it, and the disposal of it, as entirely *their own*; and though no *man* may take it without their consent, yet *He* has reserved, and claims the right, to do his pleasure with it. Thus, when it seemeth good, he commissions fire, or flood, or some instrument of his power, to *lay waste* a portion of it. He also assumes the right to control what remains; and even to decide what they may, and what they may not consume. Before the flood, he gave men the fruits of the earth for food; but *not* the beasts of the field, nor any living creature. After the flood, he enlarged the grant, and gave them also the beasts of the field; although here, the *blood* of beasts was entirely and for ever prohibited. He was therefore good and kind to the evil and unthankful. Men have a grant for their food and raiment; a supply for all their necessities and common wants, from their possessions; while *He* claims the right to direct them, in the use of what *remains* under their stewardship. It is the use of *this*, which forms an essential feature in their character. For it is with this, that they are required to make to themselves *friends*, as Christ intended. And this is no light thing. For, at his bar, and in the immediate presence of the Judge himself, there will be no evasion; no bribery; no concealing or suppressing of testimony; so that, unless those who stand as witnesses are able to testify that men of wealth and competence *actually gave* according to ability and acquirement, they will not be found the *friends* of such men, at the day of trial. And every man, who has had common prosperity for twenty, thirty, or forty years, and who acquires a large, or even a common share of wealth, has, in that period, *many* around him who are to be made friends for the day of trial; if he would enter into everlasting habitations.

This will not be *found* an easy thing in daily practice. For the law under consideration does not permit even *rich* men to gratify their avarice and ambition, while they neglect the wants and woes of others around them. The case of the rich man, who bestowed *all* upon himself, is recorded in Scripture, for the instruction and admonition of all such men. It stands there, as if to *show* that the use which they make of their earthly possessions, forms an *essential feature* in their characters, in the sight of God;—as if to *convince* them, that even when they claim that these things are the fruit of their honest industry and labor, and that they may therefore do what they *will* with them, this does not absolve them from the law of stewardship in the unrighteous mammon; but that they are still *accountable* for the use they make of all their possessions;—and as if to *assure* them, that though they expend liberally for themselves, and even for others, in the gratification of pride and pleasure, and



yet do little or nothing to relieve distress and promote benevolence, they have only laid up treasure for themselves, and are "*not rich toward God.*" For, however they may stand in their own view, or in that of others like them, it must be admitted, that they are not then making to themselves *friends* with the unrighteous mammon, who will appear such, when they are called to give an account of their stewardship.

It must be admitted, that if Christ were to address them individually, he would repeat his impressive language to the rich man, "*Yet lackest thou one thing; sell that thou hast, and give to the poor;*" and that, until they obey this direction, and thus submit to the law of stewardship, they *ever will* lack this one thing. In a word, when they come to stand before the Judge himself, and before their fellow men in the day of trial, it will *appear* that this part of their conduct forms an essential feature in their characters; it will then *appear*, that to make to themselves friends, by the proper use of these possessions, is indispensably *necessary*, in order to obtain admission into the kingdom of heaven.—It will therefore result,

2dly. That these possessions were never designed to be the permanent *portion* of men. With all their charms and attractions, they are not durable, but perishable, in their very nature; indeed, they are denominated "*uncertain riches.*" They are also bestowed on men, without regard to moral character. They are often bestowed more liberally upon men openly irreligious, if not immoral, than upon men of eminent piety. As if to stamp an insignificance upon them as a *portion*, God has "*reserved some better thing*" for his people; and is often pleased to withhold from them that *amount* of wealth, which many unholy men possess. Still, it remains true, and is readily admitted, that riches have their use, and an important use, in the present world. A portion of wealth is *essential* to the daily comfort and subsistence of men; and a portion of additional wealth is requisite, as the means of utility and benefit to *others*, when they need assistance. In this limited sense, the Scripture affirms truly, that "*money answereth all things;*" and may be made actually and extensively useful, for the time being, when duly employed and appropriated. In fact, men are *required* to employ some portion of it, in making friends for the day of final trial. But after all, riches serve most effectually to *try* men, and to show what they are. The ordinary influence of *much* wealth is unfavorable to godliness, or to brotherly kindness. For it is written, "*The poor useth entreaties; but the rich answereth roughly.*" The *possession* of much wealth, if grace do not prevent it, is also dangerous to the souls of men. As it is written, "*How hardly shall they that have riches enter into the kingdom of God?*" And again, "*Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?*" while "*the rich hath he sent empty away.*"

In view therefore of the binding law of stewardship; of the cares, the labors, and the dangers incident to the possession of much wealth; and of the final accountability of those who possess it, let no one ever *murmur* nor *repine* because he is not rich. For the truth is, that the more wealth a man has, the more his stewardship and accountability are increased. He has more of *care* and *perplexity* on this account; more to encounter and resist, in the shape of temptation and haughtiness; and is in more danger of losing his immortal soul, through the *deceitfulness* of riches. Besides, he must then give more in *amount*, in order to make to himself friends for the day of trial. For the Divine rule on this point is, that every man give, or "*lay by him in store, as God hath prospered him.*"—"For unto whomsoever much is given, of him shall much be required." And we learn from him, who once inquired what he must do to obtain eternal life, how *hard* it is for *rich* men to comply with the great law of stewardship, in the use of their earthly treasures. These were never designed to be the *portion* of men. They are not fitted for it; nor are men allowed to *hold* them, but as stewards; that, in this character, they may employ them in making friends, who shall approve them, when they are put out of their stewardship. It will, therefore, result,

Finally, that unless men obey the commandments of Christ, they cannot

expect to be received into the everlasting habitations of glory. In the law under consideration, he evidently intended to inculcate one of the essential principles of holiness; or to rise so high in this demand, as to embrace a fitness for Divine approbation, in a cordial compliance with it. He thus intended to show, that real holiness, in its very nature, stands opposed to the supreme selfishness of the natural heart. For the case is, that in making *other men* their friends, as he here intended, by the use of their earthly possessions, they make *Him* their friend; they do that, which secures *his* approbation as their final Judge. An important, leading point, in making friends, according to his intention, is, that these persons, in their testimony, shall act the part of friends to them, when *they are on trial*; that when they are giving an account of their stewardship, these witnesses shall testify for them, that they have done good with their possessions; and have therefore been obedient to the *great law of stewardship*. So that, whether these witnesses are saved or lost, if their testimony proves that those who are then on *trial* have been obedient in this respect, they will be the *friends* of those who are on trial. The point will then be, not at that moment to try the character of the witnesses—they will have their trial at another moment, and upon the same principle—but to decide publicly whether those who are then on *trial*, have been obedient to the law of stewardship, and to all the commandments of Christ.

Inasmuch, therefore, as this impartial trial will *come*; and as the question of approbation or disapprobation will turn upon *this point*, connected with others, whether the man has *made* to himself friends, as Christ intended; or whether he has here been obedient;—it follows, that unless men obey the commandments of Christ, they cannot reasonably expect to be received into the everlasting habitations of glory. For the fundamental rule of judgment will be, to reward every man, not according to his words, and pretensions, and natural inclinations, but according to his *works*, or to those fruits by which he is to be *known*. So that obedience to the commandments of Christ will be found indispensable, in order to meet his approbation at the final trial.

But here, let it be understood and remembered, that Christ has marked with peculiar *emphasis* that part of obedience which falls under this great law of stewardship; that, if he has made any one part more essential than another, it is that under consideration.

In describing the scenes of the last judgment, and in assigning the reasons *why* he will then say to the righteous, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world;" he stated them thus: "I was an hungered, and ye gave me *meat*; I was thirsty, and ye gave me *drink*; I was a stranger, and ye *took me in*; naked, and ye *clothed me*; I was sick, and ye *visited me*; I was in prison, and ye *came unto me*." Now all this fell under the principles involved in the law of stewardship; it related immediately to the use and disposal of their earthly possessions. They not only *gave* as they had ability and opportunity, but, although they neither pretended nor thought of doing so great a thing, they gave to *Him*, as he explained it. For, in answer to their inquiry, *when* they had done it, he said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto *me*." Again,

In assigning the reasons why he will condemn the wicked, he said, "I was an hungered, and ye gave me *no meat*; I was thirsty, and ye gave me *no drink*; I was a stranger, and ye *took me not in*; naked, and ye *clothed me not*; sick, and in prison, and ye *visited me not*." They might have given freely for the gratification of pride, and ambition, or the feelings of unholy men. But it availed them nothing; because there was no *obedience* in it; no effort nor design to *do good to others*; they neither fed, nor clothed, nor administered to *Him*. For his explanation was, "Inasmuch as ye did it not unto the least of *these*, ye did it not to *me*." You have not made *friends* of those who were poor and needy. There are none here, as witnesses, who can testify that you have done *good* with your earthly possessions; none to prove your *fitness* for the everlasting habitations of glory.

Now all this *proves* that unless men are obedient to the commandments of

Christ, they cannot reasonably expect to be received into the everlasting habitations of glory; and of course, that they are in fact under the law of stewardship in the unrighteous mammon. The peculiar *emphasis* imparted to this portion of the Divine law, is also fitted to make a deep, lasting *impression* upon the minds of all who are men of wealth and competence;—to show that it is *essential* in the system of Divine legislation;—to impart the settled *conviction* that obedience here will evince a holy, obedient heart; and thus prove men worthy of Divine approbation;—and that disobedience here will evince an unholy, disobedient heart; and thus prove them fit only for rejection and final condemnation. The result of the whole, therefore, is, that obedience to *this department* of the entire law of God will be found sufficient to decide the point, whether men are approved or condemned: whether they are saved or lost, in the day of final judgment. For his own illustration of the law before us is, “He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the *unrighteous* mammon, who will commit to your trust the *true* riches? And if ye have not been faithful in that which is another man’s, who shall give you that which is your own?”

#### PAUCITY OF CANDIDATES FOR THE HOLY MINISTRY.

THE following article, which appeared originally in the New York Observer, is understood to be from the pen of the Rev. Dr. Alexander, of the Theological Seminary, Princeton, N. J.

THE great Head and Founder of the church had this subject in his mind, and urged it on the attention of his disciples, while he was on earth. His commandment on this point, which is as obligatory now as it ever was, is, “Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It is evident from these words, that the Lord of the harvest is able to supply the deficiency of laborers; and that He will only do it in answer to prayer. Christ could have offered a prevailing prayer for this gift, but no: Christians must pray.—“*Pray ye.*” He will be inquired of for this blessing, that he may do it for us. When there is a great deficiency of faithful laborers, does it not suggest a reason for an inquiry, whether this command has been obeyed? In some cases, we cannot be certain that what we ask is agreeable to the mind of God; but here, all room for doubt is removed. It is not often that Christ, in exhorting his disciples to the duty of prayer, informed them particularly, what to pray for; but in this case, he puts words as it were, into their mouth—“Pray ye the Lord of the harvest, that he would send forth laborers into his harvest.” It cannot be, then, that He would omit to answer a prayer thus expressly dictated by himself. If there be a want of laborers, the neglect must be in the church. The blessing has not been asked, with due importunity and perseverance. The people

have depended on Education Societies and Theological Seminaries to provide the candidates; and there has been but little earnest supplication to the Lord of the harvest. Thus the matter now stands; and if this state of things continues, your Education Societies and your Theological Seminaries will soon experience a great falling off in their numbers. Let Christians know and remember, that no organized societies or seminaries, can supply this want. They may educate pious young men when they come to them; but what if the number of such shall go on diminishing, every year, can they create a supply? Surely not. We must have recourse to the Lord of the harvest. Formerly, pious parents dedicated their children to this sacred service, from their birth, and were incessant in their petitions, at a throne of grace, for ministerial grace and gifts for their devoted sons; and such prayers God has heard and answered, in thousands of instances. But where now do we find the consecrated Samuels, growing up under the light of the sanctuary? Where are the Hannahs, to wrestle with God in public and private, until they obtain their heart’s desire? This ought to be a weighty care with every church of Christ. The church cannot exist without a ministry; and where are we to look for candidates for the ministry, but in the churches? Can that church have done its duty, in which few or no candidates for the sacred office



have been reared up? Or what judgment must be formed of those large and flourishing churches, with their hundreds of communicants, which once had a succession of young men in training for the harvest, but now have none? Perhaps it will startle some of our good people to hear it alleged as a fault, that particular churches are rearing no candidates for the ministry. But I will maintain it. There must be a grievous fault somewhere, in relation to this important concern; and as it is a matter of common duty, when there has been a continual barrenness, there must have been a want of due culture. Why have you no pious young men, on their way to the ministry? Have you not many sons who, if their hearts were touched by the finger of God, might be useful? But you may say—We cannot give them grace. True; this is not the ground of your accountability. But have you, as a church, prayed for the conversion of the dear youth, that they might be prepared for this work?

Every church, rich in members, as well as worldly substance, which has no young men in a course of training, ought to appoint a day of fasting and humiliation, to inquire into this matter, and to beg of God not to leave them like a barren tree, in his vineyard. You say that you contribute every year to the Education fund. This is well; but it is not all, nor the half of your duty on this subject. You must furnish men, as well as money; and the men are by far the most important part of the means. Without suitable men, money in this concern is worthless. You must bring forward pious and promising men. Do you ask how you can accomplish this? I answer as before, "Pray ye the Lord of the harvest." Do not forget to pray this prayer, as you have too often done. Think much of it, and lay it before God in secret, in your families, and in the church. And be not contented until you receive this blessing of the ascended Lord, to be the honored instrument of furnishing the harvest field with at least one laborer. There are a few churches in our land, which can number more than one devoted missionary in the foreign field. The writer knows a church of moderate size and little wealth, in a remote station, which within his recollection has furnished five or six faithful men for the work of the ministry, the bones of one of whom lie among the heathen. He could designate another place, where at least a dozen ministers have proceeded from one church, and some of them men of eminence. But alas! the glory is departed; for years past, this fruitful spot has been barren in this respect. An able and excellent minister in Virginia was snatched away from his family without a moment's warning. His children, mostly sons, were then small—now, five of them are laboring in the field; and possibly the sixth may enter. Do you

not suppose that this was in answer to the prayers of the father?

Some people say, that there is no real deficiency, or we should not have so many unemployed ministers. It may be admitted, that if the sacred office be viewed as a secular trade, by which men may make a comfortable living, the profession is already overstocked. At any rate, it is overstocked with men who will not work—or will only work where they can find every thing ready prepared to their hand. The church wants no *cumberers* of the ground, but *laborers*—not men who wish to enter on and enjoy the fruits of other men's labors, but *working men*, willing to break up the fallow ground, and ambitious to preach the gospel even where Christ has not been named. No class of educated men are more to be pitied, than those clergymen who are not occupied with the proper business of their profession. Although they may grow rich, (though Providence commonly thwarts their schemes and disappoints their hopes,) they are not to be envied. In fact they lose all respectability in the eyes of the world. What would be unnoticed in another, public opinion will not tolerate in them. But to bring up such as a proof that there are supernumerary ministers, is as absurd as to plead that reapers are not wanted for a great and ripe harvest, because many idle loungers or busy triflers may be found in the country. The Lord hath spoken it, "The harvest is great and the laborers few, *Pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest.*"

#### RESOLUTIONS OF DR. PORTER.

Taken from his Memoir.

##### I. THE CARE OF MY HEART.

1. I will endeavor to keep the Sabbath holy. I will avoid conversation on worldly topics, and will not allow myself to think on any matter of common business, nor to read literary or professional books on this holy day.

2. Special hindrances excepted, I will endeavor to maintain secret devotion steadily, at least twice a day.

3. I will recollect every day that I am mortal.

4. When any doubtful thing is to be done, I will ask myself, "How will it bear the eye of God's omniscience?—how will it appear at the judgment?"

5. I will endeavor to repress all undue regard to the praise or censure of men, by recollecting that God is a witness of all that I *do* or *think*.

6. I will guard against *selfishness* as the "abominable thing which the Lord hates." When I detect myself in being especially pleased with a good action, because it is done by *myself*; or done by another through

my advice, I will condemn the littleness of such feelings as below the dignity of Christian principles. In all such cases, I will not speak of myself without some obvious reason; first, because it may cherish pride; and secondly, because it may exhibit the appearance of pride to others.

7. I will consider myself as sacredly accountable to God for my improvement of the *influence* attached to my station; and will endeavor to distinguish betwixt the respect which is given to my *office*, and that which would in other circumstances be given to *myself*.

## II. CARE OF MY TONGUE.

1. When I am angry I will never speak, till I have taken at least as much time for reflection as Athenodorus prescribed to Cæsar.\*

2. I will never talk to an angry man.

3. I will not talk to a man intoxicated with strong drink.

4. I will receive admonition from my friends with candor and thankfulness; and will be careful not to make a peevish reply to any one who gives me advice, though it be officious or even impertinent.

5. That I may be kept from speaking amiss of my Christian brethren, I will *pray* for them.

6. With the exception of cases in which Christian prudence requires secrecy, I will consider it sinful to say any thing of others *privately*, which I would not say *openly*. In general, I will deal in *secrets* as little as possible.

7. I will not mention the fault of another, when I have not good reason to hope that some valuable end will be answered by my doing so.

## III. SELF-EXAMINATION.

I will regard the Bible as the only infallible test of character. With this in my hands, if I am deceived as to my spiritual state, it is my own fault.

I am satisfied that one great reason why so many real Christians live doubting, and die trembling, is the neglect of self-examination.

1. I will beware of relying upon official religion. I will never take it for granted that I am a Christian because others consider me so; nor because my profession or station require that I should be a Christian.

2. In judging of myself, I will make due allowance for the restraints I have been under from early education—from dear Christian friends, and from regard to public opinion; and will never ascribe to Christian principles the absence of faults which I am under no temptation to commit.

\* This prescription was,—“Always repeat the twenty-four letters of the Greek alphabet before you give way to the impulse of anger.” A prescription still more worthy, than that of the heathen philosopher, to be remembered, is,—“When in anger, repeat the Lord’s Prayer before you give utterance to your feelings.”

3. In any doubtful case, where good and bad motives are mingled as excitements to action, I will not conclude that the good motives influence me, without the most serious scrutiny.

4. I will watch my heart under *affliction*. As the severest strokes that I have felt hitherto, have been my *greatest mercies*, I will not, like the perverse child that attempts to resist or escape correction, try to break away from the rod of my heavenly Father; but will give him my hand and beg him to repeat his strokes, when he sees it necessary to purify my soul from sin.

## IV. STUDIES.

1. I will read no book without the expectation of real benefit;—and will consider that as *lost time* which is spent in reading without *attention* and *reflection*.

2. I will never covet the reputation of knowing *every thing*.

3. I will never speak confidently when I am in doubt, nor scruple to say that I *am ignorant*, when I am so.

4. Having suffered severely by late studies at night, I will never pursue any serious study after 10 o’clock in the evening.

5. I will not read any book which I should be unwilling to have it *known* that I have read; or the reading of which I shall probably recollect with regret on my dying bed.

6. Since my time for study is so much restricted by frail health and various engagements, I will consider it as a sacred duty to spend no time in the attitude of study, without direct and vigorous application of my mind to some important subject.

7. I will not hold myself at liberty to neglect duties that are plainly devolved upon me by the providence of God, even though these duties debar me from studies which I earnestly wish to pursue.

## V. PREPARATION FOR DEATH.

1. When I awake to the light of a new day, I will endeavor to ask myself, each morning, “Could I know this to be my *last day* on earth, what duty that I have neglected ought to be performed?”

2. That I may not be surprised by death, I will endeavor to carry with me the habitual recollection, that it *may* come at any moment.

3. I will often reflect that this life is only preparatory to eternity; and that He who stationed me here, knows how and when to call me away.

4. As my comfort in death must depend on my hope of heaven, I will often examine this hope; because if I have good reason to believe that I shall live with Christ in glory, I shall have no reason for reluctance in leaving this world, any more than the sentinel in being called from his post after a stormy night, or the child who has been long from home, in returning to his father’s house.

5. I am satisfied from much observation, that the *bodily pangs* of *dying* are much less terrible than is commonly supposed, excepting in a few extreme cases. I will not therefore be greatly disquieted with the anticipation of these pangs.

#### VI. PUBLIC DEPARTMENT.

1. I will endeavor to remember that as a *minister* of the *gospel*, my office is more important than that of any earthly potentate.

2. In my intercourse with men, I will endeavor not to degrade this office by exhibiting a *love of money*, one of the vilest and most dangerous passions that can infest the heart of a minister.

3. I will watch against levity in conversation, a fault to which I am in danger of resorting as an antidote against the influence of feeble health. Yet

4. I will not identify in feeling, or in my conduct tempt others to identify *religion* and *melancholy*; because if I were to paint a Pharisee, I should give him a *sad countenance*; but if an angel or my Saviour, a *cheerful* one. The fact that painters who are strangers to vital godliness, so generally, in representing Christ, give him the aspect of sadness, I will endeavor to make instructive to myself.

#### VII. CARE OF MY HEALTH.

The difference between that state of health which amounts to bare *existence*, and that which admits of vigorous mental action, is so great, that there is no earthly blessing I so earnestly desire as health. But as I am clearly destined to be an invalid while I live, whatever I am to do for God and the church, is to be accomplished by systematic care of my frail body.

1. I will not eat or drink any kind or quantity of food, that I have good reason to believe will impair my health.

2. I will, when not sick, take exercise daily, equivalent to the labor of sawing and splitting wood two hours.

3. When in perspiration, I will not stand or sit in cold air, without increase of clothing. I will not stand or walk on wet ground, in a cold season, without guarding my feet; and I will shun exposure to the evening, in cold or damp weather.

#### EXTENSIVE CHARITABLE BEQUESTS.

THE will of T. Hill, Esq. formerly of South Lambeth, Surrey, and late of Serbiton, near Kingston-on-Thames, has just been proved in Doctors' Commons, by John Squire, James Brady, Thomas Willett, and Charles Bennett, Esqrs., executors. The property has been sworn under £120,000. The testator has given the following legacies:—To the Middlesex Hospital, £1,000; to the Blind School, £2,000; to the Female Orphan Asylum, £1,000; to the Deaf and Dumb Asylum, £2,000; to the Female Or-

phan School, Hampstead Road, £500; to Lord Eldon's School, situate at Battersea, £500; to the Licensed Victualler's School, £500; to each of his executors the sum of £1,000; and the residue of his property, amounting to about £80,000, after giving several small legacies and annuities in his will, he bequeaths to the London Missionary Society. The will is dated in 1836. By a codicil in his own hand writing, made in September, 1836, he has revoked the bequest of the residue of his property, and has directed the same to be divided into four equal parts, to be paid to the following charitable institutions, viz:—To the London Missionary Society, £20,000; to the Home Missionary Society, £20,000; to the London Bible Society, £20,000; to the London Evangelical Society, £20,000, which last legacy is to form a fund, the proceeds thereof to be paid to the widows of Evangelical ministers only. So large a sum of money has not before been bequeathed by any individual, with the exception of Mr. Day, the blacking manufacturer, who left £100,000 for the purpose of endowing an hospital for blind persons, Mr. Day himself having been blind for many years previous to his death. The deceased died a widower, without any relative whatever.—*London paper.*

#### REPORT ON AGENCIES,

BY THE WESTERN RESERVE SYNOD, OHIO.

From the Cleveland Observer.

ALTHOUGH the present system of collecting our public benefactions by means of Agents is attended with some evils; yet in the present state of things, your committee think it would be inexpedient to dispense with it for the following reasons:

1. Experience abundantly proves that if the business of preaching on the various objects of benevolence and collecting funds for them, be left entirely to pastors and churches, no permanent system will be adopted, or if adopted, will not be prosecuted with vigor and success for any length of time, and consequently in the result, there will be a great loss to the Treasury of the Lord.

2. Pastors or Stated Supplies, if faithful to the appropriate duties of their office, are in general less competent than Agents, to present the objects of benevolence to their people; and for the reason, that they have no time to collect the necessary statistical information.

3. It is believed that the majority in most of our congregations are pleased with the present system, and that, as a general thing, they are the most attached to it who contribute most to the cause of benevolence.

4. In point of economy, we are decidedly of the opinion, that for many reasons, the



present system is preferable to any other rule, which has been devised. In bad money, in the delay of contributions, and in the want of personal effort on the part of some one person to superintend the movements of the whole machine, more money would be lost to the church than is now required to sustain agents.

5 It should be remembered that the collecting of funds is only a part of the duty of Agents. The one for the Home Missionary Society, for instance, is to act the part of a bishop to all the small and destitute churches, obtaining for them preaching, giving advice and watching over them with pastoral care. The Agent for the Education Society not only labors to procure money for the support of the young men; but it is made his duty to visit them, counsel, admonish, or encourage them as their circumstances require. Other duties, such as cannot be performed by pastors, devolve on agents of all these institutions.

Synod would only add, that the experience of many years, *with*, and *without* Agents, has fully satisfied wise and good men, who have the management of our benevolent institutions, that in the present state of the church and the world, there must be a class of men, whose special duty it is, to superintend all the movements of our benevolent societies.

#### MILK AND HONEY.

Collected by Ralph Venning, 1653.

HE never was so good as he should be, that doth not strive to be better than he is.

Though God suffers his people not to sin in revenging their adversaries, yet he suffers not their adversaries to sin unrevenge.

The things of this life have not the promise of godliness; but godliness hath the promise of the things of this life.

Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

Riches, honors, and pleasures cannot give one Christ; but Christ can give one riches, honors, and pleasures.

A saint is not only willing (as the carnal man is) that Christ should bear his yoke; but is also willing (which the carnal man is not) himself to bear Christ's yoke.

He that contemns a small fault, commits a great one.

What the heart doth not, is as if not done, in religion.

He that is little in his own eyes, will not be troubled to be little in the eyes of others.

What we are afraid to do before men, we should be afraid to think before God.

As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.

#### AMERICAN EDUCATION SOCIETY.

THE Quarterly Meeting of the Board of Directors was held Wednesday, 8th of April. The usual business was transacted, and arrangements made for the Anniversary of the Society. The appropriations made to beneficiaries were ordered to be paid under the direction of the Financial Committee. When they shall be paid depends on the liberality of the friends of the cause.

The Rev. Brown Emerson, late of Boylston, has been appointed to a temporary agency of the Society, and he has entered upon the duties of his office. He has been favorably received by the pastors and churches which he has visited, and been successful in raising funds for the cause.

#### LETTER FROM A PRESIDING MEMBER OF BENEFICIARIES.

February 10, 1840.

REV. AND DEAR SIR,—I take the liberty of addressing you at this time, not because there is any special reason for it, but because we are desirous to receive some communications from yourself which may be read at our monthly meeting, and contribute to our edification and growth in grace. The brethren often ask a few days before the concert, if any communications have been received from the Secretary—intimating that an affirmative answer would secure their attendance. I am aware that your time must be very much occupied—but if other duties would allow you to write us oftener, the favor would be thankfully received by the beneficiaries at this College. Mr. —, the former Presiding Member, left with me twelve or thirteen copies of "Memoirs of Cornelius," and a few numbers of the last Annual Report, which of course are subject to your direction. You will be glad to hear that there are some indications of the commencement of a work of grace in our college, though I have heard of no recent conversions. Some, however, in the freshman class are inquiring what they shall do to be saved. I hope and trust you will soon hear of many new born souls, rejoicing in the Saviour whom they have hitherto rejected. But, dear Sir, we need the prayers of Christians abroad. Has the church a right to expect so great a blessing as a powerful revival of pure religion in the colleges of our land, without praying fervently and constantly for this object? You need not be told, Sir, of the obstacles to such a work, which exist in an institution like this—but if the great body of Christians were better acquainted with our situation, they would

remember us more frequently in their prayers.—There is more than usual religious interest in the churches in town—there have been a few hopeful conversions, and the blessed work appears to be progressing.

Our concert has been held regularly from month to month—generally well attended and interesting. We all need more holiness of heart—more heavenly mindedness, not only to fit us for the responsible duties of the station to which we are looking forward with so much interest, but to qualify us for the faithful discharge of present duty.

As the usual period of your visit is approaching, we hope soon to see and converse with one for whom we entertain sentiments of the highest respect and esteem.

With the desire to be remembered in your prayers, I subscribe myself, yours affectionately.

☞ There are now revivals of religion in a large number of colleges, the particulars of which we have not been able to learn, so as to give an account of them in this number.

EXTRACT from the last Catalogue of the Officers and Students of Lane Theological Seminary, Cincinnati, Ohio.

“Our students have had no difficulty in finding settlement, and if we had fifty instead of ten to give the churches annually, they would have found immediate employment.”

#### HARVARD COLLEGE.

EXTRACTS from “New England’s First Fruits, in respect to the Progress of Learning in the College at Cambridge in Massachusetts Bay, &c. Published in London, in the year 1643,” &c. Taken from 2d Volume of the Collections of the Massachusetts Historical Society.

#### Rules and Precepts that are observed in the College.

2. Let every student be plainly instructed, and earnestly pressed to consider well, the main end of his life and studies is, to know God and Jesus Christ which is eternall life, John xvii. 3, and therefore to lay Christ in the bottome, as the only foundation of all sound knowledge and learning.

And seeing the Lord only giveth wisdom, let every one seriously set himselfe by prayer in secret to seeke it of him. Prov. ii. 3.

3. Every one shall so exercise himselfe in reading the Scriptures twice a day, that he shall be ready to give such an account of his proficiency therein, both in theoreti-

call observations of the language, and logick, and in practical and spiritual truths, as his Tutor shall require, according to his ability; seeing the entrance of the word giveth light, it giveth understanding to the simple. Ps. cxix. 130.

4. That they eschewing all profanation of God’s name, attributes, word, ordinances, and times of worship, doe studie with good conscience, carefully to retaine God, and the love of his truth in their mindes, else let them know, that (notwithstanding their learning) God may give them up to strong delusions, and in the end to a reprobate minde. 2 Thess. ii. 11, 12. Rom. i. 28.

#### ANNIVERSARY OF THE AMERICAN EDUCATION SOCIETY.

THE Twenty-fourth Annual Meeting of the American Education Society will be held in the city of New York on Thursday, the 14th day of May, 1840. The members of the Society are notified to meet for business at the Rooms of the Central American Education Society, No. 89 Nassau Street, at 4 o’clock, P. M. of that day. The public meeting will be held in the Broadway Tabernacle, at 7½ o’clock in the evening, at which extracts from the Annual Report will be read, and Addresses delivered.

WILLIAM COGSWELL,  
Sec’y Am. Ed. Society.

Education Rooms, Boston, }  
April 22, 1840. }

#### FUNDS.

##### Receipts of the American Education Society, for the April Quarter, 1840.

INCOME FROM FUNDS	759 12
LOANS REFUNDED	1,308 62
Parma, N. Y. Rev. Ralph Clapp	6 00
Fort Pulaskie, Ga. Ralph Dunning, Esq. by H. Hill, Esq.	1 13—7 13

#### LEGACIES.

Rev. Osgood Herrick, late of Millbury, by Henry Mills, Esq. Executor	200 00
Rev. Jon. L. Pomeroy, late of Worthington, by D. S. Whitney, Esq. Ex.	385 00—565 00

#### AUXILIARY SOCIETIES.

##### SUFFOLK COUNTY.

[Hardy Ropes, Esq. Boston, Tr.]	
Boston, Old South Society, in part	276 83
Park Street “ “	280 02
Bowdoin Street “ “	281 30
Pine Street “ “	121 20
Franklin Street “ “	154 64—1,113 99

**BARNSTABLE COUNTY.**

[Dea. Joseph White, Yarmouth, Tr.]

Falmouth, Cong. of Rev. H. B. Hooker 40 00  
 North Falmouth, Cong. of Rev. J. Pike 25 50

[The following by Rev. Brown Emerson, Ag't.]

Barnstable, Dea. Munroe \$3, Mr. David Crocker \$2 5 00  
 (West) Rev. Mr. Greenwood's Soc. 14 00  
 (Centerville Vill.) \$8, bal. in Tr. hands 4 81 10 81—29 81  
 Brewster, Rev. Mr. Williams's Soc. 12 00  
 Chatham, Rev. Mr. Rockwell's Soc. 36 25  
 Eastham, Rev. Mr. Babcock's Soc. 2 30  
 Harwich, Rev. Mr. Marchant's Soc. 7 50  
 Orleans, Rev. Mr. Lucas's Soc. 12 50  
 Sandwich, Rev. Mr. Cobb's Soc. 38 40  
 Monument Parish 10 25—48 65  
 Truro, Rev. Mr. Boyter's Soc. 7 34, bal. in Tr. hands 2 00 9 34  
 Wellfleet (South) Rev. Mr. Hardy's Soc. 25 15  
 (North) Rev. Mr. Adams's Soc. 10 29—35 44  
 Yarmouth, Rev. Mr. Cogswell's Soc. 25 00—285 29

**ESSEX COUNTY NORTH.**

[Col. Ebenezer Hale, Newbury, Tr.]

Andover, Soc. of Rev. Mr. Jackson, additional Chapel Cong. in part, by S. Farnar, Esq. 75  
 Amesbury (West) Rev. Mr. Clark's Soc. 31 25  
 Haverhill, by Miss R. M. 2 00  
 Ipswich, 1st Parish, Ladies' Ed. Soc. by Mrs. Amy S. Wardwell, Tr. 51 00  
 Newburyport, Ed. Circ. in 1st Pres. Soc. by Miss Mary C. Greenleaf, Tr. 54 50  
 Rowley, Rev. Mr. Holbrook's Soc. 15 00—225 50

**EDUCATION SOCIETY IN BROOKFIELD ASSOCIATION.**

[Rev. Micah Stone, Brookfield, S. P. Tr.]

North Brookfield, Mr. Ezra Batchelder 21 00

**EDUCATION SOCIETY IN HARMONY CONFERENCE OF CHURCHES.**

[Wm. C. Capron, Esq. Uxbridge, Tr.]

Milbury, 2d Cong. Soc. by Mr. N. Goddard, Tr. of the Ch. 33 17  
 Uxbridge, Miss Laura E. Spring 40 00—73 17

**HAMPSHIRE COUNTY.**

[Hon. Lewis Strong, Northampton, Tr.]

Easthampton, Ed. Soc. by Samuel Williston, Esq. 112 60  
 Hadley, Gen. Benev. Soc. by Mr. E. Smith, Tr. 75 00  
 Northampton, Edwards Ch. Benev. Soc. 39 30  
 1st Par. Benev. Soc. 52 00—91 30  
 Southampton, Ladies' Ed. Soc. by Miss Princess Clap, Tr. 9 20  
 From the disposable fund of the Co. Soc. 40 20—328 30

**HAMPDEN COUNTY.**

[Mr. Samuel Reynolds, Springfield, Tr.]

Monson, Dea. A. W. Porter 75 00

**MIDDLESEX COUNTY.**

Lowell, Ladies' Ed. Soc. in Rev. Mr. Blanchard's Cong. for Blanchard Temp. Schol. 75 00  
 From the Cong. 27 90—102 90

**NORFOLK COUNTY.**

[Rev. John Codman, D. D. Dorchester, Tr.]

Braintree, Dea. Jonathan Newcomb 10 00

**OLD COLONY.**

[Col. Alexander Seabury, New Bedford, Tr.]

Fall River, Rev. Orin Fowler's Soc. by Mr. Hodges Reed, Tr. of Conference 70 59

**SOUTH CONFERENCE OF CHURCHES, MIDDLESEX COUNTY.**

[Mr. Otis Hoyt, Framingham, Tr.]

Southboro', coll. \$15, and avails of silver spoon \$2 17 00

**WORCESTER CENTRAL ASSOC.**

[Hon. Abijah Bigelow, Worcester, Tr.]

Princeton, Cong. Soc. by Rev. B. Emerson, Ag't, through Mr. Caleb Dana 64 00  
 Westborough, Soc. of Rev. Charles B. Kittredge 50 77  
 Ladies' Ch. Soc. by Mrs. Lucy H. Pond, Tr. 16 00  
 From a friend 30 00—160 77

**RHODE ISLAND STATE AUXILIARY.**

[Mr. Isaac Wilcox, Providence, Tr.]

Bristol, Ladies of Rev. Mr. Shepard's Cong. on acc. of Temp. Schol. 32 00  
 \$5,175 38

**MAINE BRANCH.**

[Prof. William Smyth, Brunswick, Tr.]

Alna, Cong. Ch. and Soc. 8 00  
 Bath, Rev. J. W. Ellingwood's Ch. and Soc. 77 42  
 " Mr. Palmer's " " 40 37—117 79  
 Brunswick, Prof. Cleveland 10 00  
 Buxton, Cong. Ch. and Soc. 10 00  
 Belfast, " " 8 50  
 Gorham, Benev. Soc. by Mr. William Hyde 13 00  
 Lewiston Falls, Cong. Soc. by " 4 50  
 3 00—7 50  
 Portland, High St. Cong. Ch. 100 00  
 South Berwick, Cong. Ch. and Soc. 20 00  
 Somerset, Ed. Soc. Annual Meeting 8 14  
 Thomaston, 2d Cong. Ch. 6 00  
 Westbrook, Cong. Ch. and Soc. 14 00  
 \$322 93

**NEW HAMPSHIRE BRANCH.**

[Hon. Samuel Morrill, Concord, Tr.]

Boscawen (West) Cong. Ch. and Soc. by Mr. Jabez Abbott 7 00  
 Boscawen (East) " by Rev. Mr. Tracy 20 20  
 Chichester " by Rev. Mr. Putnam 9 80  
 Franconstown Tr. of Hillsboro' Co. Aux. Ed. Soc. by Mr. A. Lawrence, 38 00  
 Henniker, Calvinistic Ch. and Soc. by Judge Darling 19 60  
 Hollis, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. &c. 45 37  
 Hopkinton, Cong. Soc. Rev. Mr. Kimball 5 00  
 Other individuals 17 34—22 34  
 Mont Vernon, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. 31 63  
 Nashua, by Rev. R. G. Dennis, Ag't 20 00  
 New Ipswich, Cong. Ch. and Soc. by Mr. A. Lawrence, Tr. 24 00  
 Pelham, Soc. of Rev. John Keep 13 09  
 \$251 03

**NORTH WESTERN BRANCH.**

[George H. Fish, Esq. Middlebury, Vt. Tr.]

Barnard, Cong. Ch. and Soc. by Rev. Mr. Gordon 7 00  
 Brookfield, Ladies' Asso. 4 75, Gents. do. 5 75 10 50  
 Cong. Ch. and Soc. 10 85, Mrs. Mary Lyman, 50 cts. 11 35—21 85  
 Castleton, Cong. Soc. Rev. Joseph Steele 22 26  
 Chelsea, Cong. Ch. and Soc. 28 58, Ladies' Ed. Soc. 3 50 32 08  
 Cornwall, Ladies' Ed. Soc. by Mrs. Sarah Lane, Tr. 12 26  
 Coventry, Soc. of Rev. L. S. French, by Mr. F. S. French 15 00  
 Enosburg, Cong. Ch. and Soc. 40 00  
 Hardwick, Ladies' and Gentlemen's Soc. Rev. C. Wright, Tr. 25 66  
 Orwell, Cong. Ch. and Soc. Dea. Fletcher, Tr. 19 85  
 Young Ladies' Ed. Soc. by Miss Fanny F. Cortin, Tr. 30 00  
 Rutland, Cong. Soc. 8 39, Ladies' Asso. 20 45 28 84  
 Gents. Asso. Wm. Page, Esq. Tr. 21 00—49 84  
 Shoreham, Cong. Ch. and Soc. Mr. C. Callender, Tr. 12 50  
 Springfield, Soc. of Rev. H. B. Holmes 42 85  
 Thetford, by hand of Rev. E. G. Babcock 13 40  
 Vershire, Ladies' and Gents. Ed. Soc. 12 00  
 West Fairlee, Cong. Ch. and Soc. 3 71  
 West Randolph 1 00  
 Williamstown, by Mr. Asa Smith 3 00  
 \$364 28



## CONNECTICUT BRANCH.

[Eliphalet Terry, Esq. Hartford, Tr.]

Brooklyn, Mrs. E. Smith in part to const. Mrs. L. Scarborough a L. M. by Mr. D. C. Robinson, Tr. Windham Co. Ed. Soc.	15 00
Coll. in 1st Cong. Soc.	49 32—64 32
Bristol, coll. in Cong. Ch. and Soc. by Mr. D. L. Parmelee	22 45
Chaplin, a coll.	9 54
Durham, Ch. and Soc. by H. White, Tr. N. H. Co. Ed. Soc.	30 00
Enfield, coll. in Rev. Mr. Robbins's Ch. and Soc. by E. Parsons Esq.	23 00
Gulford, cont. in 1st Ch. and Soc. by Rev. Aaron Dutton	38 00
Hartford, coll. by Rev. Joseph Emerson, Ag't	509 00
Ladies' Ed. Soc. by "	172 00—681 00
Jewett City, cont. in Ch. and Soc. In part to const. Rev. Wm. Wright an H. M. by Mr. Emerson	18 25
Lyme, Mr. Wm. Hall, by Rev. Mr. McEwen	5 25
Meriden, coll. 15 00 of which is to const. E. A. Cowles, Esq. a L. M. of N. H. Co. Ed. Soc. by Rev. Mr. Emerson	30 50
North Mansfield, coll. in Rev. Mr. Atwood's Soc. by Mr. Charles Arnold, Tr.	41 00
North Coventry, Rev. Mr. Calhoun	1 75
Norfolk, Mrs. Sarah Batelle, ann. paym't	5 00
New London, a friend	5 00
North Woodstock, (M. Brook Soc.) a coll. by Mr. D. C. Robinson, Tr. &c.	48 00
Plymouth, coll. in Cong. Soc. by Charles Hosmer	35 00
South Woodbury, coll. by Rev. Pres. Day	21 45
Stonington, Mr. Elisha Faxon, to const. himself a L. M.	30 00
Windoor, cont. by Rev. S. D. Jewett	19 50
West Hartford, coll. by Mr. R. Colton, Tr.	74 50
Westminster, (Canterbury) coll. in Ch. and Soc. by Rev. Mr. King	13 33
Killingly, coll. in Ch. and Soc. by Rev. Mr. Whitmore	43 80
Ladies' Sewing Soc. by do.	25 00—68 80
	\$1,291 64

## CENTRAL AMERICAN EDUCATION SOCIETY.

[Charles Starr, Esq. N. Y. Tr.]

## January Quarter.

Albany, 4th Presb. Ch.	75 00
Mr. Sandford	3 00—78 00
Bloomfield, N. J. Presb. Ch. (in part) to const. Rev. Mr. Seymour a L. M.	25 95
Bethlehem, Presb. Ch. and Cong. to const. Rev. A. Dean a L. M.	33 50
Brooklyn, 1st Ch.	
C. P. Smith	25 00
Coll. in part	75 04
David Leavett	20 00
E. D. Hubbard	10 00
Mrs. Fisher How	20 00
George F. Taylor	5 00
Dr. Cox's Ch. (1st Presb.)	13 00
Avails of Jewelry cont.	2 00—170 04
Cattskill, Presb. Ch.	34 86
Orrin Day	100 00
Bal. of coll. by Rev. Dr. Porter	33 00
Rev. L. B. Vanduyck, by Dr. Porter	30 00—202 86
Hudson, coll. by Secretary	32 70
Charles Paul, in part to const. himself a L. M.	20 00—52 70
Marlborough, Presb. Ch. bal. of coll. by Rev. H. Belden	4 75
New Windsor, bal. to const. Rev. J. M. Sherwood a L. M.	15 00
New York City, Brick Ch. Mrs. Catherine B. Patten	25 00
Bleecker St. Ch. coll. in part	62 56
Dr. A. C. Post	50 00
M. Wilbur, Jr.	1 00
Capt. James Funk, by R. M. Blatchford	20 00
J. P. Tappan	5 00
I. B. Fleming	2 00
D. Oliphant	5 00
A Friend	10 00
Benjamin Tyler Eastman	1 00
William Reed Eastman	1 00
James Roosevelt	100 00
Female Ed. Soc. in part	24 50—262 06
Brainerd Ch. coll. in part	21 75
William A. Booth	25 00
Coll. in part	47 25
Rev. B. Labaree	150 23
Coll. in part	9 25
From Ladies of B. Ch.	34 43
Mr. Merriam	2 00—289 93
Eighth Av. Presb. Ch. coll. in full	7 01
Fourth Ch. Rev. I. I. Ostrom	5 00
V. McName	3 00
Sundry sums by G. M. Tracy	25 00
Robert R. Johnston	10 00
L. B. Butler	5 00
H. A. Benton (in part)	7 50
W. C. Gray	5 00
G. B. Alvord	20 00
C. B. Hatch	2 50

William Cox	2 00
D. Patterson	1 00
Ann Newman	1 00
Lucy Sheffield	1 00
Mrs. White	5 00
Jane McConselane	1 00
Henry Whittlesey	5 00
Elizabeth Buckley, bal.	50
Hester Bush	2 00
Nancy Andrews	1 00
Cornelia Covert	1 00
Mrs. Chawn	1 00
Sarah Babcock	1 00
Mrs. Howell	2 00
Mrs. Newall	1 00
Mrs. Clement	50
William B. Humbert, bal.	100 00
Sexton	9 00
Coll. in part	12 50
Mrs. Timpson	1 00

	225 50
Deduct rec'd on acc. in April	150 00—75 50
Murray St. Ch. coll. in part	48 16
John R. Hurd	20 00
R. S. Kissam, M. D.	3 00
J. B. Jervis	10 00
Mrs. I. Wilkie	1 00
James R. Whiting	10 00
Mrs. Varick	20 00
	10 00—122 16
Spring St. Ch. Monthly Con. coll.	20 00
Coll. in Ch. in part	53 07—73 07
Orange, N. J. First Ch. coll.	24 28
Second Ch. coll.	22 00—46 28
Shelter Island, Dea. Douglass, by Mr. Beers	1 00
Troy, First Ch. coll. in part	26 50
Bal. of coll.	35 00—61 50
Second Ch. coll.	10 00
West Point, Mrs. Sophia Ford	5 00
Donation from Mrs. Amelia Norton	1 00
Utica Agency, by Chauncy St. John, coll. in Cong. Ch. Hamden, Del. Co.	12 00
	\$1,574 37

## April Quarter.

New York City, Bleecker St. Ch. Mrs. Rev. O. Eastman, Tr. Ladies' Praying Soc.	11 00
by Rev. C. S. Porter, from "a friend"	2 00
Mrs. I. Blackfan	3 00
Female Ed. Soc. bal.	45 75
"H. Y. Z."	3 00
James Donaldson	3 00
N. Talbot	25 00—92 75
Carmine St. Ch. coll. in part	23 00
Broad Way Tabernacle coll. in part	70 38
George Dryden	2 00
Benj. Waterbury	50
I. L. Hale	10 00
H. T. Lombard	1 00
Homer Franklin	5 00
R. H. Waller	1 00
W. R. Powell	2 00
George Abbott	1 00
Samuel Pitts, in part	12 50—105 39
Spring St. Ch. Elizabeth Day	1 00
D. Wilson	10 00—11 00
Murray St. Ch. Jacob Kerahaw	37 50
Second Avenue Ch. coll. in part	15 55
Rev. Mr. Porter	5 00
John McComb	25 00
E. W. Hutchings	2 00
T. D. Wilcox	1 00
D. Hawell	1 00
Mrs. Warner, First St.	50
Miss Lewis	1 00
A. W. Jones	1 00
Rev. J. J. Owen	20 00
George Kinney	5 00
D. Harriot	1 00
G. W. B. Cushing	50
Mrs. J. H. Ransom	50
Mrs. M. A. Wheaton	1 00
"J. N."	1 00—51 05
Duane St. Ch. Robert Buloid	20 00
"A Friend"	20 00
Morris Ketchum	20 00
C. O. Halsted	100 00
Dr. Pierson	15 00—175 00
Village Presbyterian Ch. coll. in part	12 43
Miss Doughty	5 00
"A. P. A."	25
S. S. Wood	25
W. A. Wood	1 00
Hiram Millar	5 00
Mary Wicks	2 00
N. Norris	50—26 43
Laight St. Ch. Mr. A. R. Wetmore	25 00
Brooklyn, N. Y. 1st Ch. J. C. Muker	10 00
D. Wesson	5 00
A. Wesson	5 00
A. R. Moen	10 00
Fisher How	30 00
"A Friend"	5 00
Rev. Samuel H. Cox, D. D.	25 00
E. Hyatt	25 00—115 00

Newark, N. J. 3d Ch. David Nichols	20 00
Ladies of 3d Ch. by Rev. Mr. Treat	16 00
Rev. S. B. Treat	25 00—61 00
Bloomfield, N. J. a bal.	60
Matteawan, N. Y. Presb. Ch. W. Torrey	25 00
Huntsville, Al. Presb. Benev. Soc. by Samuel Colart, Esq.	50 00
Eden, Niagara Co. N. Y. Rev. Joseph M. Sudd	8 00
Received from Philadelphia Ed. Soc.	1,548 00
	<b>\$2,384 71</b>

## WESTERN EDUCATION SOCIETY OF NEW YORK.

[J. S. Seymour, Esq. Auburn, Tr.]

[Collected by Rev. Geo. R. Rudd, Sec'y.]

## January Quarter.

Ablion	32 01
Attica	12 20
Barre Centre	14 25
Bergen	17 25
Byron	7 00
Canandaigua, W. Hubbard, Esq.	20 00
Ladies' Schol. in part	20 00—40 00
Castleton, Ladies' Sewing Soc.	6 00
Churchville	18 50
Danville	28 67
East Bloomfield, bal.	20 00
Elbridge	1 00
Fredonia	48 25
Geneseo	23 50
Geneva	347 00
Axtell's Schol.	75 00—422 00
Groton and Summer Hill	40 62
Hunt's Hollow	6 75
Jamestown	42 79
Jordan	1 00
Lakeville	8 00
Lockport, 1st Ch.	25 27
2d Ch.	10 25
Cong. Ch.	11 50—47 02
Ludlowville	20 00
Lyons	50 37
Medina	11 60
Moscow, bal.	1 50
Nunda	27 00
Paimyra, bal.	6 00
Penfield	14 45
Pittsford	27 00
Rochester, 1st Ch.	80 00
Brick Ch.	146 00
Bethel Ch.	62 50—288 50
Romulus	1 25
Scipio Square	10 00
Vienna, bal.	15 13
Waterville	23 25
Westfield	33 93
Sheridan	5 85
	<b>\$1,372 64</b>

## April Quarter.

Batavia	24 13
Attica, bal.	4 00
Auburn, 1st Ch.	145 68
2d "	33 12
Ladies' Schol.	70 00—248 50
Buffalo, 1st Ch.	106 73
Pearl St. Ch.	9 00—115 73
Elbridge	20 00
Fredonia, bal.	40 00
Geneva, Rev. P. C. Hay, D. D.	5 00
H. H. Seely	19 00—24 00
Jordan	12 00
Lockport, 1st Ch. bal.	19 00
Mr. Morris	50 00
Ripley	12 00
S. G. Orten	5 00
West Bloomfield, 1st Ch.	3 00
2d "	2 75—5 75
Romulus	19 50
York	14 50
Youngstown	45 00
	<b>\$658 41</b>

## UTICA AGENCY.

[J. W. Doolittle, Esq. Utica, Tr.]

[Collected by Rev. Daniel Clark, Sec'y.]

## January Quarter.

Augusta	26 63
Braska	10 00
Baldwinsville	11 00
Ballstown Spa	5 00
Cooperstown, Charles Smith, bal. of L. M.	10 00
Canthage	21 63
Clintonville	30 38
Carlisle	72 00
Cherry Valley	28 25
Cooperstown, Dea. Walker	5 00
East Whitehall	59 58

East Stockholm	4 00
Exeter	35 00
Fort Covington	31 00
Fairfield	13 75
Gouverneur	20 00
Glenns Falls	50 00
Keseeville	46 60
Lewis	6 00
Little Falls	23 00
Middlefield Centre	19 00
Moorea	7 00
Moriah	21 00
Norfolk, Mrs. Stowe	50
Potsdam	33 00
Plattsburg	60 61
Rensselaerville	30 87
Salisbury	17 04
Salem	30 00
Saratoga, Presbyterian Cong.	36 75
Female Ed. Soc.	20 00—56 75
Springfield	15 35
Upper Massena	1 92
Westmorland	20 75
Whitehall	94 47
Walthams Mills	18 00
Legacy received from Philena Ranney, deceased, by S. Strong	20 00
	<b>\$925 08</b>

## April Quarter.

Boonville	24 91
Camden	9 59
Clinton	41 25
Cooperstown	30 61
East Redfield	10 00
Fulton	25 00
Keseeville (Ladies)	9 00
Lansingburgh	8 00
New Hartford	14 03
Oneida Association	1 86
Oswego, 2d Church	17 00
Paris	7 92
Potsdam, bal.	7 00
Rome, 1st Ch.	33 58
2d "	9 69—43 27
Sangerfield	4 12
Sauquoit	7 50
Syracuse, Presb. Ch.	66 16
Cong. "	11 86
Upper Norfolk	50
Utica	71 87
Female Benev. Soc.	10 00
Vernon Centre	7 21
Vernon Village	27 00
Waterville	8 87
Westford	16 00
Worcester	5 00
	<b>\$485 68</b>

## WESTERN RESERVE BRANCH.

[Anson A. Brewster, Esq., Hudson, Tr.]

Johnson, by Daniel Gline	2 00
Talmadge, Young Ladies' Soc.	5 95
Mesopotamia, by Rev. H. Coe	8 00
Monroe, Michigan, Ch. Coll.	17 73
Clinton, " "	14 25
Tecumseh, " "	34 08
Rasin, " "	25
Ann Arbor, " "	10 00
Ypsilanti, " "	50 00
Strongsville, Ohio, " "	21 71
Aurora, " "	6 25
Milan, " "	30 66
Florence, " "	5 10
Sandusky City, " "	20 00
Lyme, " "	1 50
Paris, " "	4 00
Greenfield, " "	7 04
Monroeville, " "	2 00
Norwalk, " "	17 00
Brownhelm, " "	7 80
Amherst, " "	1 50
Twinsburg, " "	4 50
Cleveland, " "	31 81
Mesopotamia, " "	2 34
A Friend	6 06
Birmingham	3 62
Mr. Boardman, by A. K. Wright	2 00
	<b>\$297 05</b>

Whole amount received \$15,103 18.

## Clothing received during the Quarter.

Haverhill, Ms. a bundle of shirts and socks by Miss R. M.  
 Westborough, Ms. Ladies Sewing Circle, by Mrs. S. H. F.  
 Jones, Tr. a bundle of sheets, shirts, socks, &c. \$24 48

